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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XX.

We now proceed to consider the 21st and 22d answers of our catechism.

"The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continues to be, God and man, in two distinct natures, and one person forever—Christ the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived, by the power of the Holy Ghost, in the womb of the Virgin Mary, born of her, and yet without sin."

In discussing these answers it will, I think, afford as proper a method as any other, and the easiest to be remembered, if we take certain separate portions of the answers severally, and connect, where necessary, those of the first with those of the second. In pursuance of this method, let us

I. Consider that the only Redeemer of God's elect is the Lord Jesus Christ.

You ought to know that the words *Jesus Christ*, although now used as a common appellation, were not given arbitrarily. They are, and were intended to be, descriptive of the character of our blessed Redeemer. *Jesus*, or *Joshua*, (for they are the same name in the original of the scriptures,) denotes *a Saviour*, in the most peculiar and extensive sense of the term. Thus it was said—"thou shalt call his name *Jesus*, for he shall save his people from their sins." The term *Christ* in Greek, is exactly of the same import with *Messiah* in Hebrew. Each word, in its proper language, signifies *anointed*, or the *anointed one*. When therefore Peter said—"Thou art *the Christ of God*," it was the same as if he had said, thou art *the anointed of God*. Among the ancient Jews, kings, prophets and priests, were set apart to their office by anointing them with oil. Now Christ as mediator, united all these characters in himself, and is represented as set apart to them by the designation of God—So that the words *Jesus Christ* mean *the Saviour, anointed*, or set apart to that office, by God.

Jesus Christ is "the only Redeemer of God's elect." The Jews are yet looking for a Messiah to come. They will not allow that Jesus Christ was the true Messiah. But this is only a proof of their judicial blindness and hardness of heart; and is indeed the strongest proof that could possibly be given: For the character, actions and sufferings of our Saviour, are so exactly delineated and described by their own inspired prophets, that they are driven to the most unworthy shifts and evasions, to avoid admitting and allowing it. The prophecy

in the 53d chapter of Isaiah, is more like a history than a prediction: So much so indeed, that some of the early enemies of Christianity, insisted that it must have been forged, after the events to which it manifestly refers had taken place. But its reception all along by the Jews themselves, shows that the infidel objection is false; and thus one class of unbelievers is seen to answer and confound another.

The prophecy of Daniel points so exactly to the time in which Jesus Christ did appear, that there could be no mistaking it as the epoch of the Messiah's advent: And it is a fact, as well ascertained as any in ancient history, that the whole Jewish nation, and even some among the neighbouring nations, were in full and earnest expectation of the Messiah, at that very time—At that very time accordingly, the true and only Messiah, Jesus Christ, the anointed Saviour, did actually appear; and the expectation of another by the unhappy Jews, must forever be vain. But it is comfortable to think that their delusion will come to an end; and that when the fulness of the Gentiles shall be brought in, they, too, shall yet acknowledge and obtain salvation, by that Jesus whom their fathers crucified, and whom they have so long and so wickedly rejected and blasphemed.—"There is salvation in no other, for there is no other name under heaven, given among men, whereby we must be saved."

In the answers we consider, Jesus Christ is called "Our Lord." He is so called to denote his true and unquestionable Deity. It cannot be denied that our Lord is, in the Old Testament, called *Jehovah*, one of the peculiar names of the Deity, for which the Jews had the highest veneration. In a prophecy of Isaiah, which all Christians do and must apply to Christ, because it is expressly quoted and applied to him by John his forerunner, it is said, "Prepare ye the way of the Lord, make his paths straight."—In the original it is, "Prepare ye the way of *Jehovah*." This naturally introduces another portion of the answers before us, namely, That the Lord Jesus Christ was "the eternal Son of God."

When I discoursed to you on the doctrine of the Trinity, I gave what I consider as demonstrative scripture evidence, of the proper Deity of each person in the Godhead: And I have just now mentioned incidentally, what is, by itself, a clear scripture proof of the proper Deity of Christ, the second person in the adorable Trinity. We shall not, therefore, resume this subject, with a view to consider it extensively.—I shall only make a few remarks on the eternal Sonship of Christ. All the most ancient creeds, or symbols of the Christian church, notice this point. The Apostles' creed, the Nicene creed, the Athanasian creed, the creed of the Synod of Calcedon, all either allude to it, or distinctly affirm and inculcate it. They distinguish carefully the Sonship of Christ, from all ideas of creation.—They represent him as the Son of God by a peculiar and mysterious relation; and affirm that he is of the same essence and eternity with the Father. This seems to be the scripture doctrine, although some modern divines, not in the least disposed to deny the divinity of Christ, have maintained that the appellation *Son of God*, is given to him only with respect to his mediatorial office. But as we are baptized in the name of *the Son*, as well as of *the Father, and Holy Ghost*, it seems to follow that his Sonship is equally natural and necessary with the *paternity* of the Father, and the *personality* of the Holy Ghost. In a word, the *Sonship* and *personality* of Christ are the same, eternal in existence, and constituting the second hypostasis in the undivided essence of the glorious Trinity.

This adorable Being, the Son of God, the catechism affirms "became man;" that is, the second person in the Trinity assumed human nature into a perfect union with his own. This is technically called the *hypostatic union*. And after all the profane and foolish cavils which have been raised

in regard to this subject, what is there in it which, however mysterious, is not easy of belief? To explain the mode or manner of it, we are indeed to make no attempt; and as little can they who cavil at it, and say they will believe nothing which they cannot comprehend,—as little can they explain how their own souls are connected with their bodies, and are operated upon by them. And surely, if we cannot explain a union which exists in our own nature, it is not wonderful that we cannot explain one which exists in the nature of our infinite Saviour. What a monstrous arrogance is it to affirm that the Son of God *could not* draw our nature into such a union with his own as to be one with it—one *person*, and yet *both natures* distinctly preserved? There is certainly nothing here that is self-contradictory, nothing that is not plainly competent to infinite wisdom and power. Yes, and this union must be regarded as a glorious and unquestionable *fact*, on which our salvation rests.

The necessity which existed for the union of the divine with the human nature, in the economy of our redemption, shall be considered, after we have attended briefly to the manner in which the human nature of our Lord was, so to speak, *prepared* for his assumption.

The catechism says "The Son of God became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, born of her, and yet without sin." It was absolutely necessary that the human nature of Christ should be conceived and born without sin; not only because it was to subsist in union with the person of the Son of God, but also because it was to be made a sacrifice for the sins of his redeemed ones; and must therefore be without blemish—having no sin or stain of its own, either natural or contracted, for which an atonement needed to be made. Such, therefore, was the human nature of Christ, the second Adam, as sinless and perfect as the first before the fall—Not descended from the first Adam by natural generation, but miraculously and immaculately conceived in the womb of one *of his descendants*. The grave and guarded words of Holy Scripture on this awful subject are—"The angel said unto her (Mary) the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy thing which shall be born of thee shall be called the Son of God."

As it is only in this answer of the catechism that the virgin mother of our Lord is mentioned, let me remark, that we are neither to worship her, nor degrade her. She was, doubtless, by nature a sinner, like the rest of the human family; and was redeemed and saved by him to whose human nature she gave birth. On one occasion our blessed Lord even repressed her too great forwardness, in hinting to him that there was a call for the exercise of his miraculous powers. But that she was eminently a Saint; that her faith, and resignation, and absolute devotion to God, on the message of the angel, were most extraordinary and exemplary; that her relation to our common Saviour should render her name dear and venerable to us all; and that we should fulfil our part of her own prediction, that "henceforth all generations shall call me blessed,"—all this is not only to be admitted, but remembered and regarded. Alas! how do extremes produce each other, and how, by their doing so, are truth and duty every way injured? The religious worship which has been paid to the Virgin Mary is palpable idolatry. She was but a human being, and worship is due only to God. There is not one word in the holy scriptures to warrant, to encourage, or to colour the offering of religious worship to her; and if she herself can be conscious of it, she must perfectly disapprove it. Yet, in counteracting this error, the veneration and affection due to her true character, has, I think, been sometimes refused, or

impaired. Let us avoid both extremes. Let us worship God alone; but let us love and venerate all his Saints, and the mother of our Lord among the chief.

(*To be continued.*)

ON THE ATONEMENT.

No. IV.

My dear Brother,—The object I had in view in my last, was to show how well our doctrine of the atonement corresponds with a full and glorious display of the free and sovereign grace of God in man's salvation.

In this, I propose to resume that subject, by replying to some of the objections urged in recent publications.

To illustrate the entire harmony between the grace of God in our salvation, and the righteousness of Christ as its procuring cause, the subject may be viewed in a different light from that in which it has already been presented.

Speaking of the great Redeemer, the writer of the epistle to the Hebrews says, "Though he were a *Son*, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all that obey him." Heb. v. 8, 9. Salvation, then, is the work of Christ; and consequently the whole of it from beginning to the end must be attributed to his grace. All its blessings are deposited in his hands; and HE distributes them as he pleases. Hence it is recorded, "Of HIS *fulness* have all we received, and grace for grace:" John i. 16; and he himself says, "As thou, Father, has given him power over all flesh, that *he should give* eternal life to as many as thou hast given him." John xvii. 2. He is the inexhaustible fountain from which all blessings flow to believing sinners. "Our life is hid with *Christ* in God." Col. iii. 3. He is the *vine* that bears all the branches, and imparts to them life and fruitfulness. John xv. 5, 6. He is the *Head*, from which all vital influence is derived to every member of his mystical body. Col. ii. 19. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:" Gal. ii. 20. "I give unto" my sheep "eternal life; and they shall never perish, neither shall any pluck them out of my hand." John x. 28.

It is plain, then, that Christ both procured salvation for us, and distributes all its blessings according to his sovereign pleasure. But shall we imagine his grace to be less free and glorious, because he became obedient unto death, in order that he might become the author of eternal salvation unto all who obey him? Do we owe him less, because he fulfilled the law in our place, and satisfied all the demands of justice against us, by enduring the penalty due to sin? Would his grace have been more free, more conspicuous, more illustrious, if he had humbled himself less, and suffered less, in accomplishing our salvation? Let an inspired writer answer these questions: "Ye know the *grace* of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." 2 Cor. viii. 9. "The life which I now live in the flesh I live by the faith of the Son of God who *loved* me, and *gave* himself for me." Gal. ii. 20. It is in the depth of that humiliation to which the great Redeemer submitted, and in the greatness of those sufferings which he endured for our sins, that the riches of his grace, and the fervency of his love are to be seen to the best advantage; and it is from the purchase he made of salvation for us, while hanging on the accursed tree, that the strongest motive to obedience is drawn. "For ye are *bought* with a *price:* therefore glorify God in your body and in your spirit, which are God's." 1 Cor. vi. 20. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all

dead: and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. v. 14, 15.

Now, if the sufferings of Christ for our salvation do not detract from his grace in saving us; and if the payment of his life as the *price* of our redemption is not at all inconsistent with his love in redeeming us, nor with his sovereign pleasure in bestowing redemption on sinners; then it will follow that his sufferings do not detract from his Father's grace, and that the payment of the inestimable price he made is not inconsistent with his Father's love in our salvation, and does not at all infringe upon his adorable sovereignty in its application; because the Father and the Son, being one in nature and perfections, are most perfectly harmonious in all their counsels, designs, and operations. But this idea will receive a fuller illustration, when the objection referred to is taken up.

Previously to that let us see how the difficulty is removed by the new doctrine, and how its advocates harmonize the *justice* and the *grace* of God displayed in the salvation of sinful men. While they admit that, by the death of Christ, *publick* justice was satisfied, they maintain that *distributive* justice is not satisfied. They further say that "publick justice demands that the greatest good of the universe should be promoted, that the greatest possible sum of happiness among intelligent beings should be brought into existence;"* consequently publick *justice demands* the salvation of all who believe in Christ. Now, here is the very difficulty to which they object in the doctrine of the old school: for if *justice* demands the salvation of believers, where, to use their language, is the *grace* displayed in the salvation of sinners? How can they be saved by *grace*, if they are saved by *justice*? But, it has been shown, according to our views of the scheme of redemption, that grace and justice perfectly harmonize. Our brethren, however, by trying to get rid of what seemed to them an insuperable objection, have created a real difficulty. They represent the justice of God as at once demanding the *salvation* and the *damnation* of believers: for it will scarcely be denied, that both publick and distributive justice are the justice of one and the same divine Being. Distributive justice they say, "demands that every person should be treated according to his moral character," and "that the guilty should be punished."* It follows, therefore, that as believers will for ever remain, as they teach, *guilty* even in heaven, that distributive justice will eternally demand their *punishment*. But the demands of publick justice, it seems, will prevail over the demands of distributive justice; and consequently the publick justice of God will for ever preserve all believers in the enjoyment of heavenly happiness, in opposition to the unceasing demands of his distributive justice. So much for this scheme of removing the difficulty.

In a recent publication, I have met with the following remarks: "And if Christ has suffered that very penalty involved in the eternal condemnation of the elect, as some contend, then they ought to be liberated on the principles of the law. Their debt is paid. There is but *one being* in the universe to whom these persons would be indebted for their release; and that is the friend who paid their debt, or suffered the penalty of the law in their stead."† Bold assertions indeed! The writer is led to the conclusion he has here formed, merely by pushing a metaphor far beyond the limits intended by those who use it. It is well known that the disciples of the old school illustrate the doctrine of the atonement by referring to transac-

* Dial. on Atonement, p. 21.

* Dial. on Atonement, p. 29.

† Beman, p. 41.

tions occuring between debtor and creditor. With this illustration they have been furnished by the Saviour himself; as will appear from the petition prescribed by him, "Forgive us our *debts* as we forgive our *debtors;*" and from the parable he spake about the servant who *owed* his Lord ten thousand talents. Here the Redeemer compares sins to debts, and the forgiveness of them to the remission of a debt by a creditor.

It is a feature of the old school divinity, of which it is hoped its pupils will never be ashamed, and one in which they differ from most of the new school writers, that they are fond of the language of scripture, and have little regard to any theological reasonings which are not clearly sanctioned by the authority of the inspired penmen. In regard to the point before us, it should be remembered that not only do we find such expressions and illustrations in the New Testament as those already quoted, but such as the following: "Ye are not your own, for ye are *bought with a price.*" 1 Cor. vi. 19, 20. "*Ye are bought with a price,* be not ye the servants of men." 1 Cor. vii. 23. "Denying the Lord that *bought them.*" 2 Pet. ii. 1. Nay, the whole work of our salvation is frequently denominated from a pecuniary transaction—It is called REDEMPTION, and believers are said to be REDEEMED. Now *redemption,* it is well known, in its literal signification, refers to the price which is paid for a prisoner or a slave—The same is also the import of the term RANSOM—"Justified through the *redemption* that is in Christ." Rom. iii. 24. "In whom we have *redemption* through his blood, the forgiveness of sins, according to the riches of his grace." Ephes. i. 7. "Having obtained eternal *redemption* for us." Heb. ix. 12. "Christ hath *redeemed* us from the curse of the law, being made a curse for us." Gal. iii. 13. "Ye were not *redeemed* with corruptible things as silver and gold—but with the precious blood of Christ." 1 Pet. i. 18. "Thou hast *redeemed* us to God by thy *blood.*" Rev. v. 9. "The son of man came to give his life *a ransom* for many." Mat. xx. 28. "Who gave himself *a ransom* for all, to be testified in due time." 1 Tim. ii. 6. While we have such a warrant as is contained in these, and many similar passages, we shall never hesitate to illustrate the doctrine of atonement by the similitude of debtor and creditor; nor to speak confidently of the *satisfaction* of Christ. At the same time, we shall be careful not to push this similitude to an *unlawful extreme,* nor to represent the satisfaction of Christ as *tallying in all respects,* with that which is made in human transactions.

But all these illustrations, although borrowed directly from the volume of inspiration, appear to be thought improper by the writer on whom we remark; for from one of them, which virtually embraces the whole, he derives an argument which he deems subversive of our whole doctrine. Hear him: "Your neighbour becomes indebted to you in a large amount, which he is utterly unable to pay. You resort to legal coercion—institute a prosecution, and eventually lodge him in prison. A third person, actuated by benevolence, inquires into the affair—is touched with pity for the tenant of the jail—becomes his legal surety—pays the whole demand, and restores him to personal freedom. Now, we ask on what principle that man is permitted to cross the threshold of his prison? Must he come to your feet, and beg to be released; or may he boldly demand liberty on the principles of law? And when he again rejoices in the light of heaven, to whom shall he express his gratitude; to his benefactor who paid the debt, or to you who set him at liberty when the last jot and tittle of your demand was extinguished? It is manifest that you have no farther claim upon this man, because the debt is paid. He has a legal right to a discharge; and on the score of grati-

tude he is indebted to that benefactor alone who cancelled the demand."*

This case the author adduces as parallel to that of the atonement, according to the views of his brethren whom he is opposing. We deny the fact. Let him find, in pecuniary transactions, if he can, a *perfect parallel;* and then he may push the comparison as far as he pleases, and we shall be ready to meet all the consequences. But this case is by no means parallel. Here it is supposed that the creditor has no agency in bringing forward the surety; and of course no gratitude is due to him for the payment of the debt. But let us suppose the creditor to provide the surety, and to engage his own son to become responsible for the debt, and to consent to his being found in a state of humiliation, while procuring the means to enable him to make the payment; would not, we ask, the debtor be, in that case, under obligations of gratitude to his merciful creditor, and have reason to thank him for the recovery of his liberty? Surely Mr. B. has not yet to learn that the Father, who demands from sinners payment of the debt which they have contracted by violating his holy law, is constantly exhibited by us as being so merciful that HE *provided* the surety for our fallen race, and that he sent into the world his *only begotten Son,* in a state of the deepest humiliation, to pay the debt which we could never have extinguished!

Again, in this case it is supposed, that the debt is paid *absolutely,* so that the creditor is compelled by law and justice to release the debtor immediately. But let us change the circumstances. Suppose a benevolent individual visits a prison filled with debtors—He finds one who had contracted his debt through folly and vice. But he is touched at the recital of his case, and determines to pay his debt. Wishing, however, to reclaim the unfortunate man, and to humble his lofty spirit, he tells him, I will pay your debt; but remember, the payment will be made on this condition, that you shall not enjoy the intended benefit and obtain your freedom, till you acknowledge your fault to your creditor, and ask his forgiveness of your improper conduct towards him. Now, from this arrangement it is plain, that this debtor could not, on principles of law or justice, claim a release, until he had submitted to the prescribed condition; and his creditor could justly detain him in prison, with a view of humbling his proud heart, and bringing him to the required acknowledgment.

Jehovah had a perfect right to arrange the economy of salvation as he pleased; and his Son had a perfect right to pay the price of our redemption under what stipulations he chose. For aught we know, the plan, in respect to the application of the atonement, might have been different from what it really is, in a variety of respects. The whole economy of salvation was arranged in the counsels of infinite wisdom. It is what the Father, Son, and Holy Ghost chose it should be; and to carry into effect this wonderful scheme, the eternal Son of God laid down his life as a ransom for us, or as the price of our redemption.

But pecuniary transactions, we not only admit but insist, can furnish no *perfect* parallel to the mysterious transaction of saving sinners. A creditor cannot refuse the payment of his debt by a third person: but Jehovah might have exacted the debt from every sinner, and refused the mediation of a surety. A debtor may provide his surety; but a sinner cannot, and must be indebted for the blessing to the bounty of his offended sovereign. The creditor's pecuniary demands are satisfied the moment his debt is paid: but the demands of God upon the sinner are not satisfied till he believe in Christ, although the price of our redemption was paid long before he came into existence. The debtor, after the

* Beman, p. 39.

payment of his debt by another, is not commonly under obligation to his creditor for releasing him from prison: but the sinner must, according to the provisions of the covenant of redemption, be under eternal obligations to the Father, for delivering him from the curse of the law and the prison of hell, through the atoning sacrifice of his own Son. In human transactions the surety is a different individual from the creditor: but in the divine transaction of saving sinners, the Son, our surety, though a different person from the Father, yet is with him one and the same infinite Being.

It is absurd then to infer that because the inspired writers illustrate the doctrine of atonement by referring to pecuniary transactions, that it must resemble them in every particular; and it is equally absurd from the fact that the atonement does not agree with pecuniary transactions in every particular, to infer that it cannot agree with them in some general principle, and is not *a price* in any sense whatever.

Let us view the remarks of the writer last quoted, a little closer, and we shall find in them several important errors.

"Their debt is paid. The law has no further demand; grace and pardon are out of the question," so says this author, but so say not the inspired writers. The entire consistency between the grace of God in our pardon and the satisfaction of Christ for sin, has already been shown; and any further proof on the subject is deemed unnecessary. But in regard to the law, it is perfectly plain from the testimony of scripture, that on *unbelievers* it has all its demands, and that they must remain under the curse, till they believe in Christ; for the stipulations between the Father and the Son are such, that they secure an actual release from its *penal* demands ONLY to *believers*.

"There is but ONE BEING in the universe to whom they would be indebted for their release; and that is the friend who paid their debt, or suffered the penalty of the law in their stead." Is this the language of a professed *trinitarian?* Does he not know that the Father, Son, and Holy Spirit are ONE BEING? Does he not know that they are so perfectly ONE, that if in prayer we address the Son, we address the Father and the Spirit; and that if we address the Father we address the Godhead? He has surely read what our Lord declared to the Jews: "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." John vi. 22, 23. Does he not know that there is a perfect concurrence of all the persons in the Godhead in all their works; and that although one part of the work of man's redemption is peculiarly appropriated to one person, and another to another person in the divine Trinity, yet they all concur in every part? Has he not read the Saviour's declaration? "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doth the Son likewise." John v. 19. And after all this, in opposition to the perfect *unity* of the Father, Son and Spirit, and to their entire concurrence in all their works, does he venture to make so round and unqualified an assertion—"There is but ONE BEING in the universe to whom they would be indebted for their release; and that is the friend who paid their debt or suffered the penalty of the law in their stead?" Now, from this difficulty the writer cannot extricate himself by saying he admits the *unity* of the *divine being*, and that we are indebted both to the Son and the Father; because this would be abandoning his argument, which was to show, that, if Christ paid our debt, or suffered the penalty of the law in our stead, then we are indebted for our release not to the Father, but to the Son alone.

This objection to the truth betrays its origin.—*Infidelity* forged it.

But the author may say, as in fact he has said, "Be it so, that mercy to redeemed man is the same; but by whom is this mercy exercised. Surely not by God the Father. It is a vital principle of that scheme against which we contend, to represent the Father as rigidly insisting upon the infliction of the whole penalty of the law, before he consents to the offer of salvation to a rebellious world. Every particle of the curse must be inflicted. Every jot and tittle of the law must be executed."

"Now, if when the penalty of the law was about to fall on sinners, the Son of God came forward and endured the exact amount of suffering due, on legal principles, to these sinners, be the number great or small, then *the whole mercy involved in their redemption is expressed by Christ alone.* The Father, as one of the persons of the Trinity, is inflexibly just, *without any inclination to the exercise of mercy;* while the Son is so merciful, that he has suffered the most rigid demands of the law, in order to obtain the consent of the Father to the salvation of his people. This representation appears to us derogatory to the character of God. It annihilates the attribute of mercy, and represents the Son as a kind of milder Deity who has interposed and answered the stern demands of the Father, in behalf of his people, and in this way literally purchased them from perdition."*

"*The Father is without any inclination to the exercise of mercy!!! The whole mercy involved in redemption is expressed by Christ alone!!!*" And is this a fair representation of the views of those who cordially believe what is stated in the Confession of Faith? "*Christ*, by his obedience and death, did fully discharge the *debt* of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was *given* by the *Father* for them, and his obedience and satisfaction accepted in their stead, and both *freely*, not for any thing in them, their justification is only of *free grace;* that both the exact justice, and *rich grace of* GOD, might be *glorified* in the justification of sinners." chap. ii. sec. 3. Had the author who has *subscribed* the Confession of Faith, attended to this and other articles of that admirable summary of Christian doctrine, it might have kept him from making such unjust misrepresentations of his brethren's views and statements.

But does he not know that all intelligent advocates of the scheme he opposes, have uniformly represented the plan of redemption as originating in the *unmerited mercy and boundless love of* GOD THE FATHER? Does he not know that they believe the attributes of Jehovah to be *immutable;* and that they teach that the death of Christ was not the *cause*, but the *fruit*, of mercy, as an attribute of the Father? Does he not know that, while they believe the satisfaction of Christ to have been necessary to a consistent and honourable exercise of mercy, they regard the gift of Christ as the *highest demonstration* of the FATHER'S UNBOUNDED MERCY! Does he not know that they can, with as much emphasis as he, repeat the delightful encomium passed on the *Father's love* by the Redeemer? "God so *loved* the world that he gave his *only-begotten Son*, that whosoever believeth in him should not perish, but have eternal life." Does he not know that they constantly teach that "the love of God was the *cause*, and not the *effect*, of the atonement?" These facts he ought to have known, before he assailed an important doctrine in the *Confession of Faith* and of the BIBLE; but if he did know them, he must account for misrepresenting so greatly the views of his brethren, as well as he can.

But I have not done with the quotations from this writer. If his remarks have any force they apply to his own scheme. He maintains the *necessity* of an atonement, to open the way for the exercise of divine mercy,

* Beman, p. 37.

and he has spent a whole sermon on that point, and in showing the love which God bears to his holy law. He contends that unless satisfaction had been made to *public justice*, salvation would have been impossible. Now, he believes that the *Son*, and not the Father, became incarnate; that the *Son*, and not the Father, humbled himself; that the *Son*, and not the Father, suffered; that the *Son*, and not the Father, bled and died on a cross; that the *Son*, and not the Father, made an atonement; that the *Son*, and not the Father, intercedes for sinners. He expressly says, "In the case of all believers, and such and such only will be saved, *the misery which Christ endured*, is the *real and only ground of their release*; because *without these sufferings, or the atonement, there could have been* NO PARDON OR GRACE FOR SINNERS." What follows from all this? Why, if his remarks be just, then it will follow, that according to his own scheme, we are indebted to *Christ alone* for salvation. How happens it that some writers, while objecting to the principles of others, do not perceive that* they are fighting against themselves. The reasoning of this author, if fairly and fully carried out, would sweep away *two of the fundamental doctrines of the gospel*, the ATONEMENT and the TRINITY.

In my next, I propose to compare the two theories in regard to the *nature* of the atonement, in order to discover which accords best with scriptural truth. In the mean time,

I remain affectionately yours.

AT the present time, when the friends of the Bible are endeavouring to put it into the hands of all who can read it, and to translate it into all the languages in which, as yet, it has never been read; and when the enemies of the sacred book are using all their influence to prevent its circulation, we think the following memoir of one who was concerned in first translating the whole Bible into English, will be interesting to many of our readers. It will be seen that then, as now, there were difficulties in rendering the sacred scriptures into a language in which they had not yet been translated; that then, as now, the first translation was confessedly imperfect; and yet, that this was not thought a sufficient reason to withhold it from the people, nor a hindrance to its being most remarkably and extensively blessed. It will, in a word, appear that both the friends and the enemies of the Bible cause, thought and acted three hundred years ago, exactly as they do now. —The memoir is extracted from the "Congregational Magazine," of London, for July, 1825; and appears to have been written for that work by the author of "The Lives of the Puritans." We intend to give the remainder of the memoir as soon as we shall find it practicable.

* Beman, p. 50.

MEMOIR OF MILES COVERDALE, D. D. A CELEBRATED REFORMER AND PURITAN.

The memorials of wise and good men, especially of those who have been ornaments of their country and distinguished benefactors to society, are interesting and profitable. Since the publication of "The Lives of the Puritans," the author has obtained almost immense stores of *new* materials relating to the history of those worthies, partly from rare printed books, and partly from original MSS.; and he hopes the memoir of the venerable divine whose name stands at the head of this article, will not be unacceptable to the numerous readers of the Congregational Magazine.

MILES COVERDALE was born in Yorkshire, and educated in the university of Cambridge, where he was trained in all the superstitions of popery, being an Augustine monk.

He took his doctor's degree at Tubingen, in Germany, and was incorporated at Cambridge. Early in the reign of Henry VIII. he cast off the shackles of popery, and proved himself a zealous Protestant, being one of the first who faithfully preached the Gospel, and devoted himself wholly to promote the reformed religion. He was classed among the earliest professors of the Protestant doctrines, at the commencement of the Reformation; and when sound learning and pure religion began to dawn on the university of Cambridge, he was uniformly zealous in the good work, uniting with the pious reformers in their useful associations.

In the year 1528, Coverdale preached at Bumstead, in Essex, where he declared openly against the mass, the worship of images, and auricular confession; maintained that confession of sin before God, and conviction in a man's own conscience, were sufficient without confession to a priest. His zealous and faithful labours at this place were not in vain; since he was the honoured instrument of turning Thomas Topley, afterwards a martyr, from the errors of popery to the true Protestant faith. Our divine having for some time espoused and promoted the reformed doctrines, and finding himself in danger of the fire, fled to Holland, where he assiduously employed himself in the translation of the Scriptures. In 1529, William Tindal, having finished his translation of the Pentateuch, wished to have it printed at Hamburgh, but, in crossing the sea, the ship was wrecked, when he lost all his money and papers, and so had to begin the work afresh. On his arrival at Hamburgh, his friend Coverdale, waiting for him, assisted him in writing a new translation; and, in the year 1535, Tindal and Coverdale published the whole Bible in folio, the first in the English language, when John Rogers, the proto-martyr, corrected the press. This first English translation is entitled "Biblia; The Bible—that is, the Holy Scripture of the Olde and New Testament, faithfully and truly translated out of the Douch and Latyn into English," and is dedicated by Coverdale to king Henry. At the head of this dedication, he thus addressed his majesty:—

"Unto the most victorious prynce and oure most gracyous soveraygne lorde Kynge Henry eyght, kynge of Englonde and of Fraunce, lorde of Irlonde, &c. defendour of the fayth; and under God the chefe and suppreme heade of the church of Englonde. The ryght and just administracyon of the lawes that God gave unto Moses and Josua: the testimonye of faythfulnes that God gave of David: the plenteous abundance of wysdome that God gave unto Salomon: the lucky and prosperous age with the multiplicacyon of sede whiche God gave unto Abraham and Sara his wife, be geven unto you, most gracyous prynce, with your dearest just wyfe and moost vertuous pryncesse Quene Jane. Amen."

To the dedication, Coverdale subjoined his "prologue," from which the following extract is inserted in his own language:—

"To say the trueth before God, it was nether my laboure nor desyre to have this worke put in my hande; nevertheles it greved me that other nacyons shude be more plenteously provyded for with the Scripture in theyr mother tongue, then we; therefore, when I was instantly requyred, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll.—Seynge then that this diligent exercyse of translatynge doth so much good and edifyeth in other languages, why shude it do evell in oures? Doubtles lyke all nacyons in the diversite of speeches maye knowe one God in the unyte of the faith, and be one in love: even so maye dyverse translacyons understonde one another, and that

in the head articles and grounde of oure most blessed faith, though they use sondrye wordes. Wherefore me thynke we have greate occasyon to geve thankes unto God, that he hath opened unto his church the gyft of interpretacyon and of prynting, and that there are now at this tyme so many, which with such diligence and faithfulnes interprete the scripture, to the honoure of God and edifyenge of his people. Yet thou hast knowledge, therefore, to judge where any faute is made, I doute not but thou wilt helpe to amende it, yf love be joyned with thy knowlege. Howbeit wherin so ever I can perceave by my self, or by the informacyon of other, that I have fayled (as it is no wonder), I shall now by the helpe of God overloke it better and amende it."

This translation was divided into six tomes or parts, and Coverdale prefixed to every book the contents of the several chapters, and not to the particular chapters, which was done afterwards. It is adorned throughout with wooden cuts, and in the margin are Scripture references. In the last page it is said, "Prynted in the yeare of our Lorde MDXXXV., and finished the fourth daye of October." By this first translation of the Bible, it is said, Coverdale "rocked the cradle of the Reformation." Lord Cromwell, by his injunctions in 1536, ordered this Bible to be set up in all the churches.

The year following, two editions of the Bible in quarto, "newly ovresene and correcte" by Coverdale, were "sett forth with the kynges moost gracious licence;" the one with, the other without, his dedication. One edition printed this year is entitled, "The Bible, which is all the Holy Scripture, in which are contayned the Olde and Newe Testament, truelye and purelye translated into English." From the end of the Chronicles to the end of the Apocrypha was Coverdale's, and the rest was Tindal's; but this, which was called "The Great Bible," was not published till after Tindal's death.

In the reign of Henry, the New Testament was published in Latin and English, with this title, "The Newe Testament both in Latine and Englishe eche correspondent to the other after the vulgare texte, communely called S. Jeroms. Faythfully translated by Myles Coverdale," quar. 1538. In the dedication addressed to the king, Coverdale informed Henry, "that oon of the chiefest causes why he did now with moost humble obedience dedicate and offre this translation of the New Testament unto his moost royall majesty, was his highnesse's so lovingly and favourably taking his infancy and rudeness in dedicating the whole Bible in Englysh to his most noble Grace."

At this early period, this New Testament was re-published in quarto, with nearly the same title, and said to be "Faythfully translatyd by Johan Hollybushe." The whole of this impression is printed page for page, and with the same type, as the former. It has the appearance of being the same as the other, with only a new title-page; but, on examination, it will be found that every sheet was re-composed, and both Latin and English differ in some few places. Coverdale being abroad, committed the care of this edition to Hollybush, with particular instructions to see it corrected; but, on a perusal, as Coverdale said, it was "*sinistrally printed* and *negligently corrected;*"—therefore, in the same year, he printed another edition in octavo at Paris, which he dedicated "To the ryght honorable Lorde Cromwell, lorde prevye seale, vicegerent to the kynges highnesse concernyng all his jurisdiccion ecclesiasticall within the realme of Englande." In this dedication, after stating the inaccuracy of the former edition, he says—"My dewtye is to be faith-

full, so have I (though my businesse be greate ynough besyde) endeavoured myselfe to wede out the fautes."

In the year last mentioned, Lord Cromwell procured letters from King Henry to the King of France, soliciting his license and allowance for printing the English Bible in the university of Paris, since it could be executed there to much greater advantage than in England. On obtaining this grant, the work was immediately undertaken; and Coverdale being so eminently qualified for the office, was appointed to superintend the press. He compared the former translations, with the original Hebrew and Greek, making the requisite alterations and improvements; but when the work was nearly completed, the printer was convened before the tribunal of the Inquisition, and accused of heresy; and Coverdale and others were summoned; but, aware of their danger, they fled for their lives, and left their Bibles, to the number of two thousand five hundred, in the hands of their enemies. Coverdale, therefore, narrowly escaped the rack, the fire, or some other cruel torture.

When the heretical translator could not be found, the Bibles were all committed to the care of an officer to be burnt; but, instead of casting them into the flames, this officer, through covetousness, sold four great fats full to a haberdasher, as waste paper, of whom they were purchased and brought to England: all the rest were publicly burnt at Paris. Lord Cromwell, afterwards going to Paris, procured the printing-press, and brought the servants of the printer to London, where the remaining part of the Bible was printed, but not without much opposition from the bishops.

The renowned Bonner, then ambassador at the French court, had assiduously encouraged the printing of the Bible; for which he was soon after nominated to the bishopric of Hereford, then appointed to the See of London. This sumptuous and costly edition of the sacred volume was published in folio, in the year 1539; the Calendar, exhortation, and prologue of which were written by Archbishop Cranmer. On the interruption experienced at Paris, and the troubles which followed, Coverdale, in great perplexity, wrote a letter to Lord Cromwell, his generous patron, soliciting his good advice how to act at this painful juncture; which is here inserted from the original.

"To my most syngular good lorde and master, the lorde Cromwell, lorde prevye seale.—Right honorable and my syngular good lorde, after all dew salutacions, humbly beseche yure lordshippe, that by my lorde electe of Hereford maye knowe youre pleasure concernyng translacion of the Byble, whether I shall proceade therein or no. Pitie it were that the darck places of the text (upon the which I have alwaye set a hande ☞) shulde so passe undeclared. As for any pryvate opynion on contencious words, as I wyll utterly avoyde all suche, so wyll I offre the annotacions first to my sayde lorde of Herforde; to the intent that he shall so examen the same afore they be put in prynte, yf it be your lordshippes good pleasure that I shall so do.

"As concernynge the New Testament in Englysh and Latyn, whereof your good lordshippe receaved lately a boke by your servant Sebastian the cooke, I besech your lordshippe to consydre the grenesse therof, which, for lack of tyme, can not as yet be so apte to be bounde as it shulde be. And wheras my sayde lord of Hereforde is so good unto us to convaye thus moch of the Byble to your good lordshippe, I humbly beseche the same to be the defender and keper therof. To the intent that yf these men proceade in their cruelnesse agaynst us and confiscate the rest, yet that the rest may be safe by the

meanns of youre lordshippe, whom God the Almightie evermore preserve to his good pleasure. Written somewhat hastely at Parys, the xiii daye of Decembre (1539). Your lorshippes humble and faithfull servitor, MYLES COVERDALE."

The first publication of the Bible in English roused the unworthy passions of the prelates; and, filled with jealousy and anger, they laid their complaints before the king; who, in compliance with their insinuations, ordered all the copies to be called in, and promised a new translation. When Coverdale published his translation, the bishops laid their accusation before Henry, that it contained many faults. His majesty, far more favourable to the circulation of the Scriptures than these right-reverend fathers, asked them whether it contained any heresies; and on their lordships saying they had found none, the king replied, "Then, in the name of God, let it go abroad among the people."

Coverdale's immense labours in publishing translations of the sacred volume, exposed him to severe persecution from the angry prelates; who hunted him from place to place, which obliged him to flee for safety, and continue many years in a foreign land; where he printed the Bible, and sent it to be sold in England, by which he obtained a comfortable support. But this could not be long concealed from the jealous eye of the Bishop of London; who presently inquired where the Bibles were sold, and bought them all, supposing he should be able to suppress their circulation. God so ordered these occurrences, contrary to the prelate's expectations, that the merchant of whom the Bibles were purchased, sent the money to Coverdale; by which he was enabled to print more, and send them to England. This so roused the fury of the prelates, that, by their outstretched arms, they reached him even in Holland; and, to escape their potent malice, and find a place of rest, he was obliged to retire into Germany. He settled under the Palsgrave of the Rhine, where he found a secure asylum. In this situation he taught school for a subsistence; and, having learned the Dutch language, the Prince elector Palatine gave him the benefice of Burghsaber; where, by his faithful ministry and holy life, he was made a blessing to the people.

Miscellaneous.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 162.)

Toulouse, June 17th, 1820.

My dear Friend,—I have been here eight days; which is a much longer delay than I had intended, and is owing to the coldness of the weather, which is rather unusual at this season of the year. Such an amount of cloudy, windy, raw weather, with very little rain, I have seldom experienced in the United States. Bagnieres, the watering place for which I am bound, lying on the range of the Pyrenees, whose tops are covered with snow, must be much colder than this place, on which account I have been advised to delay my going thither, until the hot weather fairly sets in; which it ought to have done by this time, according to the usual course of the climate. This delay has given me an opportunity to make some acquaintance with this place, which is well worth the attention of a stranger. An outline of the things which have ap-

peared worthy of notice, I shall put on paper, for the gratification of your curiosity.

Toulouse is a large city, with "walls and bulwarks," beautifully situated in a level and fertile country, on the banks of the Garonne; which is here a fine stream, though rather too diminutive to be entitled to the denomination of a river. It is boatable in the winter and spring. The city contains a population of about sixty thousand; and considered as an ancient place, may be called handsome. The streets are much wider and finer every way, than any of the old towns I have seen in France; though modern taste would pronounce them narrow, crooked, and inconvenient. The houses are generally built of stone, two and three stories high, and very substantial. Those of modern erection, are more generally of brick. The streets are without footways, and paved with round pebble-stones. Many of them have a gutter in the middle, along which a black filthy stream of water flows. This stream is fed from small gutters, that pass from the houses, and discharge all the liquid offal of the kitchens, &c. into the streets. Without great attention to cleaning the streets, it is obvious that they must soon become very foul. It is but justice, however, to say, that except in the suburbs, which seem to be surrendered to nastiness, the streets are carefully attended to. The order appears to be, that every householder cleans to the middle of the street, before his own door, and the accumulated product is conveyed away in carts for manure. There is much garden cultivation around Toulouse; and what would appear to indicate great honesty on the part of the population, many of these gardens are entirely without enclosure, while others are protected from the incursions of cattle, by low walls, built altogether of mud, with a slight cover of straw on the top, to shelter the wall from the weather. The straw roof is kept to its place by a ridge of clay, laid along above it. It is an indication of great mildness in the climate, that such a wall, with such a roof, should stand through a year.

There is a large publick square, planted with trees, and laid out in walks, which I should have considered very fine, did not its low situation and deficiency of prospect, sink it so far inferior to the hill top of Montpelier, which I so much admired, and which I left so lately. It appears to be a characteristic of French towns, to possess fine publick groves and shady walks, which mark the character of the French people, as fond of gaiety and amusement. That such they are, no one will dispute, who has had opportunity of seeing the throngs of well dressed idlers, with which these inviting resorts are crowded, every evening when the weather is fine. I have not noticed a town of any importance unfurnished with one or more of these publick walks, on the decoration of which, much expense and labour have been bestowed. And yet I am totally at a loss to reconcile with this indication of taste and pleasure in the cities, the almost total deficiency of every thing of the kind, about the country habitations. I have been struck with the general barrenness of the French country. Trees of any kind are a rarity. There are certainly some handsome exceptions; yet, generally speaking, as far as my observation has extended, the country dwellings, even those of the better order, are extremely destitute, both of shade and ornament—I would say far behind the well improved parts of the United States. It would seem as if in France taste and learning had generally deserted the country, and taken up their abode in the cities.

In a large pleasure garden attached to a *restaurateur*, or eating

house, near the hotel which I occupy, I have witnessed an amusement of a description totally new to me. They call it the Russian mountain, from its being, I presume, an imitation of the sliding cars, on the snow covered mountains of Russia. In one corner of the garden, stands a mountain in minature, the work of art, and as a work of art, by no means of diminutive dimensions, but towering to a great height. On its top stands a temple, handsomely ornamented, and furnishing ample accommodation to those disposed to enjoy the amusement, either as spectators or partakers. Down the sides of the mount, a kind of wooden railway descends, in a winding direction, until it reaches the bottom, when it turns again, and ascends towards the top. On this railway, a sliding car is launched, containing a gentleman and lady, and with amazing velocity glides to the bottom, winding in the direction of the road, and is carried a considerable distance back towards the top, before the force, acquired in the descent, has spent itself. It is an invention lately brought up, and seems to be in great vogue. Besides its novelty, it certainly possesses great interest, at least to him who views it for the first time, who will look on with no small degree of terror, lest some accident should derange the sliding vehicle in its descent, and dash out the brains of the foolhardy riders. Such an occurrence, I am told, is not entirely unknown, in the history of this same idle amusement. It must be a source of no small profit to the hotel establishment, to which it is attached. Six cents per head, is about the price of a launch in the sliding car, which will consume about five minutes, until it is ready to set off again with a fresh cargo. And a crowd of people, attending for hours on this diversion, will hardly fail to make considerable expenditures for refreshments. Alas! what a waste of time and money is here made, to worse than no purpose. Surely these votaries of pleasure are legitimate objects of the prophet's expostulation, while there is none to address it to them—"Why do you spend you labour for that which is not bread, and your money for that which satisfieth not?" The time bestowed on this useless play, if spent with equal intentness and ardour of mind, in the use of the means of grace, might store the mind with solid instruction, and change the heart to the fear of God—might elevate from the deformity and perdition of hell, to the purity and bliss of immortality; while the money expended might do a great deal towards carrying the gospel to the myriads who are perishing for lack of knowledge.—"Father forgive them, for they know not what they do."

There is a Protestant church in Toulouse, but very small. Once this city contained a large amount of Protestant population. The Protestant minister here showed me the gate, near the hotel I occupy, through which, he said, about five thousand Protestants were driven, to be butchered, at the fatal revocation of the edict of Nantz, when, in the mysterious wisdom of the Almighty Ruler of the universe, the misguided legions of Rome were permitted to triumph over the prostrate disciples of the reformation. The wonder is, not that the Protestant remnant should be so small, after the expiration of one hundred and twenty years, during which their worship was totally suppressed, but that there should be any remnant at all. A little remnant however there is, who have procured a house of worship. Never shall I forget the feelings with which I worshipped on Sabbath last with this little remnant, who have been gathered together in their feebleness, to "build the old wastes, to repair the desolations of many generations." That

He who gathereth the outcasts of Israel, may crown their labours with abundant success, was the prayer of a lonely unknown, but certainly not uninterested, stranger, in the midst of them. They are placed under the pastoral care of the most interesting man I have yet met with in France, Mons. Chabrand. I had a letter to him from Mons. Lasignol, at Montpelier, and find him, as far as I have had opportunity to judge, to answer the character given of him, as an "excellent man." He is very evangelical in his doctrines. This I judge from a little volume he put into my hands lately, published in Ireland, which he is about to translate into French. The title of it is, "Christ showing mercy," which I find to correspond with the account he gave me of it in these words—"O! it is excellent." Perhaps in indefatigable industry, he may fall short of M. Lasignol, at Montpelier, as very few indeed would not; but in most other respects, my estimate would make him superior. I have seen few men grace a pulpit in the same degree. To a very prepossessing person, he adds a fine voice, ready utterance, great gravity of manner, and fervour of delivery. I regretted exceedingly my deficient acquaintance with the language, which excluded me from the full feast, I have no doubt his sermon would have afforded me. On the afternoon of the Sabbath he did not preach, but met in the church with a small Bible class of young people.

To the kind attentions of Mons. Chabrand I have been much indebted, and particularly for an introduction to an English physician, who has been long a resident in Toulouse, and a member of the Protestant congregation. By this gentleman I have been laid under special obligations. It was the next day after coming here, that Mons. Chabrand took me to his house, where we took tea in the evening. On the following morning, he visited me at the hotel, inquired particularly into the nature of my complaint, and proffered any assistance he could any way render, without charge; inviting me again to partake of the hospitalities of his table. You can scarcely conceive how a wandering outcast, a stranger and alone, feeble both in body and mind, feels under the reception of such kindness. "Come ye blessed of my Father," &c. "for I was a stranger and ye took me in." May all the gladness which this joyful invitation shall one day inspire, be felt in the heart of Dr. Thomas, of Toulouse.

There are in this city a number of very spacious Roman Catholick chapels. Like the buildings of this kind I have seen every where else in France, they show great antiquity in their exterior, while internally, they exhibit much splendour of decoration. As Roman Catholick houses of worship are always open to receive whomsoever may enter, and as they are really places of curiosity, from the paintings and ornaments they contain, I seldom pass any of them in my walks, without taking a view of what is within. On entering lately a very large one, near the suburbs of the city, you can hardly conceive how much my feelings were shocked, to find it converted into a stable, and filled with horses belonging to the military. This desecration took place under the dominion of Bonaparte—Why it has not been corrected since the restoration of the Bourbons, I am not informed. It would appear that the influence of infidelity must have greatly lessened the demand for churches, as well as the power of religious feeling in the community, before such an outrage could be tolerated in a Roman Catholick country.

Great efforts are at this time making to restore popery to its ancient standing in France. Among other means, there is a company of six or

seven missionaries, going from city to city, preaching; and some of them are said to be men of considerable eloquence. At every city they visit, a wooden image of the Saviour is procured, larger than life, exquisitely carved and painted. This image is nailed on a cross, the stem of which is from twenty to thirty feet long; and this cross, after being carried in procession through the city for several days, followed by crowds of devotees, is erected in some conspicuous situation, where it is left to be the object or medium of adoration, after the missionaries are gone. I saw this procession at Aix, but did not at the time know its nature. I find by the crucifixes they have erected, that these missionaries have been before me, in most of the cities I have visited. There is an immensely high one lately set up in the publick square at Toulouse. It has given me strange feelings, to see well dressed people, coming with hasty steps, and dropping on their knees, to offer their supplications, literally at "the foot of the cross."

The contrivances of popery to occupy the publick attention and enlist the senses, by interesting spectacles, is really astonishing, and displays a zeal worthy a better cause, from which Protestants might learn. The annual processions are taking place at this time in this city, and are very splendid. You will understand that the different religious orders belonging to the Romish church, have each, annually, a procession conducted with vast parade. On one day, the blue penitents walk, on the next day, the white penitents, &c. making four or five days together, devoted to these pageantries; and the effort is, for each order to surpass the other, in their gorgeous exhibition. My powers of description are utterly insufficient to give you any adequate idea of these fooleries. Crucifixes, altars, wax candles of immense size, golden censers, with incense smoking, &c. &c. are carried in slow procession, preceded and followed by long ranks of ecclesiasticks, clad in white, in blue or black garments, down to their heels, walking barefoot, having their heads hid in masks, that give them a most grotesque appearance. Every few minutes the procession halts; bowing, kneeling, every attitude of adoration, takes place, mingled with much singing of psalms. Before and behind, the streets are literally gorged with the multitudes, anxious to enjoy the show. Every window is filled with projecting heads, while the whole fronts of the houses, along the streets where the procession moves, are covered with the finest decorations of curtains, carpets, bedspreads, &c. which the inhabitants can hang out. I have had full opportunity to see the whole spectacle from the window of my chamber, where it would have doubled my gratification had you been with me, to look down upon the moving scene. As matter of curiosity, it is highly worth seeing. But, alas! how grieving is the reflection, that these are the toils in which the souls of men are "snared and taken." It is by these fooleries, that men are seduced to trust the absurdities of popery, as their preparation for eternity, instead of seeking in gospel truth the illumination of their understandings, and the amendment of their hearts. I am sick of such sights; but desire to rejoice for my country and my kindred, that with them the darkness is past, and the true light now shineth. To them may it be given in God's "light to see light clearly."

Yours, &c.

FOR THE CHRISTIAN ADVOCATE.

February 28th, 1826.

Rev. and dear Sir—In the January number of your valuable paper, the

queries of a writer under the signature of *L.* attracted my attention. The queries were doubly interesting to me as one *doomed* to labour in the vineyard, on that part of the American soil, which is styled by *some writers north* of the Delaware, and by some bordering thereon, "*slave holding states.*" I well know, and duly appreciate, the enlarged and just and benevolent views, which you entertain, and have ever expressed, in all matters where *north* and *south* are concerned. Should the following answers to the queries of *L.* be deemed worthy of a place in the Christian Advocate, they are at your service.

Query 1st.—"Are there not two millions of slaves in the republick of the United States?"

Ans.—Not having the census of the different states, which have had entailed upon them by *freemen*, the *curse of slavery*, the writer cannot pretend, accurately to answer. He believes, however, the number to be even greater than two millions.

Query 2d.—"Are not almost the whole of them denied the word of God?"

Ans.—The term "*almost,*" includes a great deal, and is doubtful as to precise quantity or number.—The term "*denied,*" too, is not sufficiently explicit.

Should it be asked, "Are not the greater part of them ignorant of the word of God?" I would reply in the affirmative. Should it be again asked, "Are not many of them 'denied' the word of God?" I should reply, *yes.* Still I must add, the number, although *great*, is *small*, very small indeed, when compared with the number, the *immense multitude* of *white* and *brown Catholicks* in Ireland, and on the continent of Europe, to whom the "unadulterated word of God" is denied. If the Bible, be denied to the slave, it is from the *impiety* and *inhumanity* of his owner. No legal statute can debar him its use and instruction. The *common law*, which is founded in *common sense*, provides for the *duties* and the *privileges* of master and servant. The writer believes no "*slave holding* state" has yet dared to make a slave of the white man, by fettering *his* conscience in this matter, in order to rivet faster the bonds of the African. And should any legislature "*deny* the word of God" to the slave, they, and their wretched constituents, may soon look for the vengeance of that God whose *name* combines in it, *justice* and *mercy*. The page of history is replete with the awful visitations of his providence, on those who have rejected or denied his word, in reference either to themselves or to others. The following brief replies then, may be given to the 2d query of *L.*

1st. *Some* slaves, are by their *wicked owners*, absolutely forbidden the use of the word of God—just as are many poor Catholicks, by their priests and their parents.

2d. Many slaves, owned by masters professedly Christian, are so neglected by them, as regards their spiritual interests, that they live and die in utter ignorance of the word of God.

Query 3d.—"Are not ninety-nine hundredths of them incapable of reading the scriptures?"

Ans.—Here the respondent cannot pretend to accuracy. The proportion of those who cannot read, to those who can, is distressingly great—almost equalling the subjects of the *new emperor Nicholas*—or the lower class of the inhabitants of the island where *Catholick emancipation* is a subject of such deep and heartfelt interest. May the year soon "*roll round*" when "Columna sexaginta pedes Alta," shall be erected in every state—inscribed "Universal emancipation"—and underneath, "Am I not a brother." The instruction of the slave occupies *the heart* and the time of many Southern Christians, and their *number* and *employment* is gradually, though slowly, increasing.

Query 4th.—"Are they not immortal beings, needing the salvation of Christ?"

Ans.—Some have indeed questioned, whether *the blacks* have *immortal souls.* But "*the world with-*

out souls," seems to be confined to the *vicinage of London.*

The writer can see no more difference betwixt this class of human beings and others—than between *black* or *red*, or *yellow*, or *white peas* —*These*, when *broken*, exhibit the *same internal colour* and *texture.* So do *all human beings*, save where there has been some particular malconformation. I think, from all the evidence before him, L. may be perfectly satisfied, that "they are immortal beings," and therefore need salvation through Christ—and *wo to that man, who hath it in his power to help them* to the knowledge of this salvation, and refuseth thus to do.

The 5th Query is—"Are they not within the full view of the American church, and yet, in a great measure, overlooked by this church?"—On this I remark, that the words "full view," when applied to civil, political or religious matters, means a good or perfect understanding of the thing in hand.

The situation of the slave, I reply, is not, in the above sense, "in *full view* of the American church." Many northern members of this church are utterly ignorant on this point. Too many derive all their information on this matter from the "Carr's and Faux's" of America.

The situation of the slave is bad indeed, very bad—more wretched than *some* suppose, though *not quite* so miserable, as *many* think. The writer most ardently wishes that the "American church" were *wide awake* "to the condition of the slave," and the situation of the "slave-holding states." And that *that portion* of it which is *freed* from *this incubus* by the kind providence of God, would *more liberally aid* in *fostering* the *only hope* of their *southern brethren*, the *Colonization Society.* They are indeed "overlooked by the American church;" and it is to the writer a matter of astonishment that this *foster mother of all good*, should cast her eyes over immense and populous tracts of country to the south and west, to light with *such intense interest upon a few small specks in the Pacific ocean.* Still, however, he thinks, a skilful general should direct his view to *the little hills and vales around him*, as well as to the *larger* —and that the latter should be first occupied and *garrisoned*, before his troops are sent out to take possession of the former.

Query 6th.—"Is their lot remembered in the prayers of the church, or in the monthly concerts?"—It is to be feared, that on this point, as well as on others, the "*disinterested benevolence*" of many professing Christians, *carries them too far from home.* It is to be hoped that many ministers and many Christians, bear this subject on their hearts at our monthly concerts for prayer. Indeed, they cannot understandingly sing many of the appropriate excellent hymns in Dobell's selection, without doing so. Yet the lot of the slave is too seldom *specially remembered*, at such seasons. And I hope the inquiry of *L.* will lead both ministers and people, to take the matter into serious consideration.

Query 7th.—"Is there any good reason why they should be disregarded, especially while Greeks are remembered, and distant heathen commiserated?"

I answer, none. Africa once boasted of her Carthage, as well as Italy her Rome, and Greece her Athens. The *coloured man* was then as free as the Greek, or the Roman. In intellect, and in martial and spiritual prowess, Hannibal and Cyprian, were second to few, if to any. And are there not among the race of Africa, wherever they may be scattered, or whatever be their situation, the same intellectual, the same moral powers? Yes, and if unshackled, the incidents of life would call them into action. Every benighted portion of our globe, has claims upon the church of God. But our slave population has peculiar claims upon the American part of it—claims which every Christian must admit. The only difference of opinion seems to be in answering the question, how

are these claims to be satisfied? To emancipate them "en masse," would be as cruel, as to send forth children of twelve years of age to navigate the ocean—or as wild, as to call them to manage our political, or even domestic concerns. They must be instructed and prepared for the *true* enjoyment of *that liberty*, the *Advent* of *which*, Divine Providence, in the "*signs* of *the times*," indicates MUST BE NEAR; whatever the selfishness of the slave dealer may say to the contrary.

In concluding these remarks, permit me, Mr. Editor, to request you, to urge every judicatory of *every branch* of the church of Christ, which may unhappily be located *under this dark cloud*, to impress upon its members *the duty* of so far educating their slaves and servants, as that they may be *enabled* to read the word of God. KNOX.

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[The editor chooses to leave the remarks of KNOX without comment, farther than to say, that he most cordially approves the most of them; and that he knows not how any judicature of the Presbyterian church, from a church session to the General Assembly, can acquit itself of aggravated guilt in the sight of God, if any proper effort be neglected to make the slaves within its bounds acquainted with the holy scriptures as speedily as possible; and to exterminate slavery itself, so soon as it can be done without injury either to the slave or to his master. And the editor believes that this might be done in a few years, if all concerned were honestly and heartily disposed to co-operate in effecting this important object.]

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

(*Continued from p.* 158.)

LETTER VII.

A——, Dec. —, 1824.

My dear Mary—I do not know that you, or your brothers had any confidential friends beside your parents. Intimacy with you was sometimes sought by the idle and frivolous, either to preserve the appearance of a good reputation, or to seduce you into their own follies and vices. But we scarcely gave them an opportunity of forming an acquaintance with you. You remember when they called, how quickly you were employed elsewhere than in their company; and that the intruder was left to converse with your parents, to be silent, or to retire. We gave no cause of complaint, for we were ceremonious and civil; but it was not *our* society that was called for, and the visit was not often repeated. Our plan was soon discovered, and they came no more: and your brothers were strictly forbidden to visit their haunts, or their houses—however exalted might be their family, or their rank.

You know that your brothers did not always cheerfully acquiesce in these restrictions. They were sometimes silent, but manifestly displeased; and sometimes they intimated that they "knew not why we were so uncharitable—knew not why young gentlemen, who were so affable and pleasant, were always to be avoided." But they had not lived the days of our years; nor had they the strength of mental vision to "look to the end." They had confidence in their own strength and resolution to resist temptation; but happily for them, we had not the same confidence; for many, as moral as themselves, from wanting their restraint, have "fallen down —wounded and slain."

Give your children no opportunity to learn the art of *deceiving*. I pity the mother whose child can boldly step forth, and without a blush utter a falsehood. "Rather let my child lose her right arm than that look of innocence," said a fond mistaken parent, whose child had that moment, with an assumed look of assurance, told him a palpable falsehood. The parent is indeed

to be pitied, whose want of discernment, or blind partiality, leads him to work the wo of his child, by converting crimes into virtues. If you understand not human nature better than this, resign your charge into the hands of one who does.

Know you not, dear Mary, that modesty is the natural attendant of merit and virtue. A proficient in the art of deception, with a brazen and unblushing front, may come forward and assert a falsehood; while the child of real candour, but of overpowering diffidence, may approach with downcast eye, and a face suffused in crimson, and tell you the whole truth; for the very fear, which suspicion excites, may destroy his confidence.—Here is room for discriminating judgment. If you are at a loss, dismiss the child for the present; but spare no pains, till by evidence, sought from every quarter, you learn the exact truth of the matter, and act accordingly.

One rule for the detection of guilt, will not answer all cases. Let me illustrate this by a short tale. Four individuals were apprehended and brought before a magistrate, on suspicion of having been concerned in setting fire to a house, which had recently been burned. When the first was examined, one of the by-standers remarked, "this man is certainly guilty, *for he is as pale as ashes.*" When the second was examined, another by-stander said,—"it undoubtedly was this fellow, *for he is as red as fire.*" The remark made on the third was,—"this surely must be the culprit, for his guilt is so great, that *he cannot hold up his head.*" On the fourth, the sentence pronounced by a spectator, was,—"assuredly that man is guilty, *for see how brazen and impudent he looks.*" Now it turned out at last, that it was neither the *pale*, nor the *red;* it was neither the *bashful man* nor the *bold;—it was a black man* who was convicted of the crime.

I have known some in the highest ranks of life, who made themselves contemptible by the practice of *lying*. Where was their mother's shame, who allowed them to grow up in the habit of a vice so mean? I would not have a liar among my children, for all the wealth of the Indies. If a child grows up with this character, the mother must have connived at the wickedness. Children detected in almost any other fault, may be forgiven at discretion; but let a lie never pass without severe correction: This rule once established in a family, and strictly adhered to, will effectually prevent the crime,—at least it will never become habitual.

I do not know that your daughter can be called *a beauty;* and this may save you some trouble. But should she be persuaded by servile flatterers to think herself a beauty, it would be no less dangerous than if she really was one. A mistake of this kind, is certainly not unfrequent. Have you never seen a young lady, even of *plain* features, labouring under a misapprehension of this kind, and rendering herself truly disgusting, by attempting to assume all the airs which a confessed and finished beauty sometimes thinks herself authorized to take? On the other hand, I suppose it not necessary to persuade Ellen to think herself *ugly*, that she may remain humble. Rather teach her the worthlessness of mere beauty. Show her what Solomon says, when he compares "the fair woman, who is without discretion, to a jewel of gold in a swine's snout." Good sense, an amiable disposition, a well-cultivated mind, joined with modesty, may all be expressed by a set of features not perfectly regular, and by a complexion not wholly combined of the lily and the rose; while a face, in which these latter qualities are united, may express

almost every evil passion. And such an expression does, in fact, too often accompany beauty.

We have more than once seen two sisters—the one an acknowledged beauty—the other plain in her appearance—The former we have seen entirely satisfied without any other qualification; believing she had a claim to the admiration and attention of all around her, simply on the score of her beauty; and suffering pride, malice, envy, and such like evil passions, to take deep root in her heart—We have seen her becoming idle, extravagant, and dissipated; and, in a word, living without cultivating, or appearing to care for, the esteem of any one. Would an inexperienced young man obtain her as his wife? Let him rather purchase a beautiful picture to adorn his house—This may afford him negative comfort; but assuredly the animated beauty, if he obtain her, will drive all comfort from his dwelling. On the other hand, the sister with less attractive features and complexion, has more than remedied the deficiency, by industriously enriching her mind with useful knowledge; cultivating the esteem of her acquaintances by good offices; and what is infinitely more, by seeking immortal youth and eternal beauty, in regenerating grace. But at the age of twenty or thirty, if a comely appearance alone be regarded, has not the early beauty exhibited the fewest charms? She often has; for a long continued vacancy of mind, together with the indulgence of bad passions, has a tendency to destroy the finest set of features; and idleness, with consequent ill-health, necessarily deteriorates the fairest complexion. Now, it was for the mother to have prevented all these sad effects of early beauty; for such evils are not *necessarily* connected with it—No certainly—it is not necessary that we be *homely* in appearance, that we may become *meek* and *humble* in disposition. The possessor of the most perfect face and form may heighten every personal charm, by adding to exterior gracefulness, mental accomplishments and useful qualifications. We will even admit that beauty is *valuable*, when not too highly valued by the possessor—when she does not rest satisfied with the decaying flower, which when it fades leaves nothing truly valuable behind.

Many suppose that learning, to any considerable extent, cannot be acquired by a lady, in consistency with her being fully acquainted with the arts of house-keeping and good management; as if *knowledge* would cause her to despise *duty*. Of all that knowledge, which would indeed have this effect, keep your children forever ignorant. But, Mary, are those females, within the circle of your acquaintance, the most domestic, the most faithful wives, and the best managers, whose minds are the most void of good information. Some there are among the ignorant and rude, who perhaps can perform more manual labour. But place one of these at the head of a gentleman's family; let her assume the management of his house, and the education of his children; and he would blush to introduce a stranger of his own rank there, although his mansion were ever so superb, and his furniture ever so costly. What is his fortune worth to such a man, if it makes him neither comfortable nor respected—Let it be your care to prove by economy of time and money, that it is cheaper to support a well-educated female, than to gratify the vain desires of one whose mind is destitute of learning. Reward the cares of the husband and the father, who so kindly and liberally provides for you, by rendering his home a sweet retreat from every ill. Let him see his children early taught to love him; to meet with joy his glad return;

early to lisp his name with the fondest affection; and in confidence to tell him all their little tales of joy, or wo. Above all, let him see them, under your tuition, preparing for future usefulness. With conscientious fidelity perform every duty of your station. Let your strict attention to his comfort and to the welfare of his family, induce him to love that BOOK, from which you derive all your rules of faith and practice. Let this be a powerful motive with you for keeping your house in order: And let neatness, and elegance of taste, be its principal ornaments. Never teaze your husband for expensive articles of dress, or furniture, or equipage. The intelligent matron knows that these are only the playthings of youth—the *hobby* of the vacant mind. Your own experience with respect to these, may have taught you that Solomon truly said, "Vanity of vanities, all is vanity—and vexation of spirit."

In this age of Christian benevolence and exertion, plainness and simplicity are happily becoming fashionable. Is the costly lace, the superb picture, or expensive drapery with which "the window is o'er-hung," any real ornament, so long as "the house of God lieth waste;" or when the family of your minister needs the comforts of life; or when you have nothing left to cast into the treasury of the Lord? Let no fashionable follies—no silly fancies of any kind whatever, prove that you want *consistency of character;* or that you are regardless of the peace of your husband. Let it appear by early rising, diligence and activity, that you redeem all the time which is devoted to books. Let your books be well chosen; and make application, in common life, of the maxims which they contain. The female pedant who thinks herself exalted by her superior attainments above the common duties of life, is, by the admission of all, truly despicable. (*To be continued.*)

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 222.)

Lahaina, Island of Mawi, January 1st, 1825.

My first note at the present date, my dear sister, must be retrospective, at least in part. Since closing the public journal six weeks ago, I have kept brief notes only of passing occurrences, owing principally to a visit to Oahu—to the full occupation of my time with other duties while there, and to the accumulation of business during my absence, which required immediate attention on my return. We have also been much engaged during the last month, in making preparations to go to Oahu, by the first favourable opportunity, to spend the winter. The duties of the station at Honoruru, including at present the formation of one or two new books, and the superintendance of the press, are such as to make it desirable that Mr. Bingham should have an assistant preacher, at least for a few months; and several circumstances combine to make it most proper that myself and family should be the persons to remove there.

My passage to Oahu, was in the whale ship Enterprise, captain Weeks. This gentleman is among the most esteemed of the friends we have met in the Pacific; and in his officers, crew and ship, we have taken a lively interest: so much so indeed, that on my own account I felt no regret that (from the interruption of the regular trade wind, which is not unfrequent at this season of the year) we were nearly a week, in accomplishing a passage usually performed in a dozen hours. Nothing of particular interest occurred while I was at Oahu, except the departure of two or three vessels bound directly to America; and after a pleasant visit of three weeks, I returned in one of the native pilot boats. As usual it was greatly crowded: and rather than endure the heat and filth of the cabin, in which a birth was assigned to me, I lay the whole voyage on the taffrail, a single timber extending across

the stern. Fortunately we were out only twenty hours, including the whole of a night, however, during which it rained.

On reaching home, I found our dear H. and Charlie, both much indisposed, in which state they remained for a fortnight. For many days of that time, not only they but all the family, were shut up entirely, on account of the weather; first, by a storm of wind and rain from the south, so violent as to oblige us to close every window and door, and to resort to candles for light, in order to escape the heaviest of the gale, which still swept through the thatch of our huts; and afterwards by a powerful trade wind from the north, which rushed on us from the Morokoi channel, and made our situation almost equally unpleasant and uncomfortable.

The rain was more uninterrupted and of longer continuance than any we have yet experienced at Lahaina, and the air cooler than we had yet known it: during one or two nights the mercury in Fahrenheit's thermometer, stood at 64° and 66°, and did not rise in the daytime higher than than 70° and 72°.

The state of the people has been progressively interesting. I brought one thousand spelling books with me from Honoruru—five hundred for this station, and five hundred for Kairua; but so importunate was the demand for them, from the moment they were known to be in our possession, that we were obliged to appropriate the whole number to the new schools established here; and before the end of the first week there was not one hundred left in the depository.

The solitude of our situation, as respects civilized and Christian society, was pleasantly interrupted last week, by a visit of a few days from the brig *Col. Young*, of Calcutta, on a voyage from South America to Bengal. The master, captain Potter, and Mr. Dowell, an English merchant of the East Indies, a passenger in the vessel, were both agreeable and gentlemanly men—especially the latter, who to an apparent acquaintance with "*men and manners*," added much of the polish of high life. They visited us frequently while they remained at anchor, and we dined with them on Christmas. After many kind and polite attentions they took leave of us, and proceeded on their voyage, on the afternoon of the 26th ult.

Thus, my beloved M. you have a hasty outline of the last six weeks with us: and to the present date, when we all enter on another of the larger divisions of time. Not one word of all that has befallen you and yours, during the whole year just past, has reached us—though, doubtless, much has taken place within your own walls, and the circle of our immediate family friends, of deeper interest to us, than any thing we have transmitted or can transmit from the loneliness and almost unchanging sameness of these dreary abodes. We hope, however, before the return of the spring, to be favoured with accounts from you, at least as minute as the details with which now, for more than two years, we have troubled you.

I have just had a more serious debate in my own mind, than at any former time, as to the advantage of continuing to write to you in the *form* I have thus far done, or not. I have thrown so little that can interest into my past journals—all that I have said of the scenery and natural productions of the islands—of the people—their general appearance—manners, habits, &c. &c. has been so very incidental and common-place, that I am almost discouraged, lest you should think such communications *on nothing*, a loss of time to both of us. I have been led to continue them thus for a time, only from the hope that they might become more worthy your attention in these respects; but experience teaches me to fear, that my duties as a missionary will compel me to write to you hereafter, even in a more hasty manner than I have yet done; and neces-

sarily cause all that I say to be of the same desultory and imperfect character as the past.

You must remember, that the situation I am in, and the various and constant calls on my time and attention, place me in very different circumstances from the visiter of a few months, or a year, at the islands, or of the voyager who comes only to explore them. These have nothing to confine them day after day, and month after month, to the narrow limits of a single settlement or village, but are at liberty both in body and mind, to scour the country through valley and over mountain, till they have filled their note books with observations, and their portfolios with drawings—whereas we are so situated in a variety of respects, as to make an excursion of a day, a matter of consultation and considerable previous arrangement. For instance, we do not think it proper that Mr. Richards and myself, should both be absent from the mission houses at the same time, except for an hour or two: the duties of the mission almost daily call one of us away more or less, and the other, of course, feels it necessary to remain near the premises.

Impediments of this kind are so various and almost constant, that I have never yet had a convenient opportunity of visiting even the mountains that rise within three miles of the sea side, and whose winding glens, dark forests and towering summits, as seen from our enclosure, promise a rich compensation to the lover of nature, for the toil that would accompany a visit to them. This would not have been the case, however, were a walk of an hour or two, or of an afternoon or morning, sufficient for the excursion. A long day, at least, would be necessary to enable one to ascend the nearest of the mountains, and reach home again before night. In going, there must also be a choice of time, for it very frequently rains on the tops of the mountains, at all times of the year, and nine times out of ten, they are covered with clouds. A guide would be necessary, and persons to carry water, &c. &c. so that you must not condemn me for a want of curiosity and taste, in having lived for eighteen months in full sight of some of the most picturesque and lofty mountains of the Pacific, without visiting them, till you have taken into consideration the preparations necessary for the undertaking; besides the want of leisure and the difficulty of leaving home, even for a day in continuance. Every deep valley, and every elevated peak, about "the *sources of the Susquehanna*," can testify to my love of rambling, and were it equally accessible, the finest scenery of my adopted country should bear witness to my love of "the sublime and beautiful:" but were I again with you, I could cross and recross one half the hills that encircle your lovely lake, in less time and with less fatigue, than I could pass up the nearest ravine, or ascend the lowest of the mountains in our vicinity.

Should we live, Mr. Richards and myself design, in the course of a few months to make the tour of Maui; in which case, I may have it in my power to give you a full description of it, with a variety of other matter. It has also been proposed that I should make the tour of Oahu, in company with Mr. Bingham, during my anticipated visit this winter, which will also afford matter for the pen and pencil: in both cases we have a double object in view—observations on the islands, and the preaching of the everlasting gospel to their numerous population.

In keeping a journal for you, my dear sister, I have better evidence than in many cases in which I am more desirous of discovering it, that the principle of action is "doing to others as I would have them to do to me:" and selfishness, if nothing else, prompts me to extend the principle to the matter and manner, as well as to the simple act. You will indulge me, therefore, in introducing, that kind of information of ourselves, which we are most solicitous to learn of you and yours. We feel the deep-

est interest in knowing, not only the more important events which would reach us through others, were you not to write at all, but *home scenes* also, which none but your own hand, or that of one of the family, can pourtray. We wish the outline of your daily pursuits and ordinary engagements—what books you are reading, with your critique on them—what correspondents you have—what company you entertain—sketches of your excursions from home to Schenectady and Troy—to the city—the springs, &c. &c.; in fine, a brief record of your life.

Something of this character, though from our situation necessarily less various and interesting, we will continue to transmit; not, however, without the sure expectation of receiving from yourself and our fair cousins, (to whom it will be an improving, and, if on no other account, because so great a happiness to us, pleasant exercise) a return *in kind.*

The blessings of a new year meet us in circumstances of more than ordinary quietude and regularity, and the order of our little cabin, is more systematic than it has been since our establishment on the islands. We would count it among the highest of our joys, were the distance to which we are removed, such, as to allow of an occasional visit from you; but this can never be, and we must be satisfied with giving you from time to time, a glance at us as we are day by day, through the only medium of intercourse now left to us.

The sketch of a day at present will give you the regular engagements of a month; and in its peaceful progress, I can assure you, we find no inconsiderable degree of contentment and happiness. We generally rise with the sun, and spend the first hour in religious and devotional reading—breakfast at eight o'clock, (a *frugal* meal, as we are entirely out of butter, sugar and coffee) and immediately after, we have family worship, consisting of a hymn or chapter in the Bible in order (at present one of the psalms) and prayer. The hours from 9 to 12, Mr. Richards and myself devote to the study of the native language, and to the preparation of exercises for some one of the native religious meetings. At 10 o'clock in the morning, and at 5 in the afternoon, *Kekanonohe*, the youngest queen of Rihoriho, and one of her favourite female friends, an interesting and intelligent girl of fifteen, come with their retinue to study, under the direction of Mrs. Stewart; while the young princess and another scholar visit Mrs. Richards, for a like purpose, at the same hours.

After dinner we devote an hour to miscellaneous reading, of which the periodical publications, &c. sent from America, and our united libraries, form a tolerable collection. I have begun the year with *Mason* on *Self Knowledge*—a work well suited to the season, and worthy, at least the annual perusal, of all who would improve their time to the best advantage, and exercise their powers to the highest good of themselves and their fellows. I then visit some of the schools, of which there are several in spirited operation, under well qualified native teachers,—call on some of the chiefs, and afterwards take a walk for exercise, generally to our garden, about a half mile from the beach, on the plantation given us by Karaimoku, on our first arrival at Lahaina. In these walks I am sometimes accompanied by H. and Charlie, while Betsey is engaged in a fine school kept by her every afternoon, in the chapel adjoining our yard.

As to our evenings, though it is now our winter, they are ushered in with little of that *luxury* of *comfort*, which the Christian's poet must often have felt, before he could so sweetly have sung,

Now stir the fire, and close the shutters fast,
Let fall the curtains, wheel the sofa round,
And, while the bubbling and loud hissing urn
Throws up a steamy column, and the cups
That cheer but not inebriate, wait on each,
So let us welcome peaceful evening in;

—and the rich enjoyment of which I myself have so often known at your own cheerful fireside—still they are the pleasantest portion of the day. Our yard is no longer crowded by noisy natives, whose chiefs are lounging about our writing desks and work table. Charlie forgets his mischief and his play, in the sweetness of infantile sleep—all out-doors is silent except the restless surf, and we are left without interruption, renewedly to apply ourselves to this unformed language, that we may be qualified for more extensive usefulness in the stations we occupy. At 9 o'clock, we turn to the Bible, which we are studying with Scott and Henry's Commentaries, and after an hour spent in reading, and in passing an examination on the portion which occupied our attention on the preceding night, we again have family worship, and retire to rest usually between 10 and 11 o'clock.

Our regular public duties with the natives are, two sermons on the Sabbath; a weekly lecture every Wednesday afternoon; a meeting for conversation and prayer every Friday afternoon, and the monthly concert on the first Monday of every month. We have worship in English every Sabbath, but only read a sermon, unless there are ships at the anchorage. Such, my dear sister, is the employment of our time in this heathen land, and such the routine of duty which our little cottage in a greater or less degree daily witnesses; and had we, in addition to our present sources of happiness, only a ready, were it but an occasional, access to the society of those precious friends, around whom, far as they are from us, our warm affections are daily hovering, I could most sincerely exclaim,

"O blest seclusion from a jarring world
Which we, thus occupied, enjoy!—
Had we the choice of sublunary good,
What could we wish that we possess not here?
Health, leisure, means t' improve it, friendship, peace,
And constant occupation without care."

I have already prolonged this (I fear) tedious commencement of another communication, far beyond my intention when I took my seat—still I must add one word about our dear boy. He seems to have partaken of the spirit of good resolutions, with which we all wish to enter on a new year. To-day, in the middle of the afternoon, he came to my desk with a Bible and Psalm book in his arms, saying "Holy Bible—father pray"—and this evening the moment he was seated in his chair at the table, he turned to his mother and said, "Mrs. Stewart (the only name by which he has ever addressed her) *be still*—Charlie pray," and placing his hands over his face, leaned his head in silence on the table the ordinary period of asking a blessing. He cannot yet join us in our studies, &c. (unless it be to repeat the alphabet, most of the letters of which he has known for some weeks past) but is indeed a precious addition to our little society.

Reviews.

The following Review, extracted from the London "Congregational Magazine," for July, 1825, is from the pen of a distinguished Christian scholar. We republish it, because it illustrates truths and facts which go to establish, most conclusively, the verity of the sacred records, in opposition to the speculations of infidels. So far is it from being a fact that mankind have, according to the infidel theory, gradually advanced to refinement, from the savage state—from a state in which Lord Monboddo maintained that they had tails, like monkeys—the truth is, that man was furnished with a fund of

knowledge by his Maker at his first formation; that this original stock of information was improved to a great extent by the antediluvians; that the postdiluvians retained the small portion of this knowledge which could be preserved by a single family; and that this pittance of science and information formed the fountain, in the land of Shinar, whence all the streams of knowledge and civilization issued forth to the world. Those who wandered far from these streams, into distant and solitary regions, gradually lost the knowledge possessed by their progenitors, and fell into a state of absolute barbarism and savagism. Nor is it true that those who have once sunk into this state, do ever rise from it by their own unaided efforts, or without extraneous assistance. To assert that they do, is a mere gratuitous assumption, unsupported, we believe, by a single fact in the history of the world. All experience shows that it requires the most patient and long continued efforts, to introduce civilization and refinement among savages. Indeed we may safely assert, that this effect has, in modern times, never been produced, to any considerable extent, without the powerful influence of religion, joined with other means which have been used for the purpose. Christians and infidel philosophers are directly at issue on this point; and in no instance is Christianity entitled to claim a more decided victory, than in the controversy which relates to this subject. The cause of missions too connects itself with this subject. Infidel philosophers sometimes profess to take a deep interest in the extension of civilization, knowledge and refinement.—Then let them be advocates for Christian missions; or else let them, in opposing those missions, allege something better than mere reasonings a priori—Let them point us to some facts, to one fact at least, to show that a nation or tribe of savages has been civilized without the aid of religion. We do not believe that such a fact can be produced. The consequence that follows obviously is, that every man whose benevolence prompts him to desire the melioration of the condition of a barbarous people, ought to befriend and aid Christian missions —for we think it will not be made a question whether another system of religion may not be better calculated to produce the effect contemplated, than that which is contained in the Bible.

We much wish that the work of which the following short review is given, may be reprinted in this country.

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The Advancement of Society in Knowledge and Religion. By James Douglas, Esq. 8*vo.* 9*s.*

The intellectual history of the human race, treated in close and unbroken reference to the prominent *land-marks* which revelation affords, and displaying the pointings which begin to appear, of an improvement more general and higher than has yet been known in the best periods, or the choicest spots, is a work of no ordinary enterprise and difficulty. Doubtless some sections of the undertaking might be filled up without great labour or unusual talent, but the connexion of the multifarious parts, the succession of the many stages, the discrimination of the chief causes, and the judicious display and contrast of the light and shade which are in almost constant play over the whole scene, require a mind of no ordinary comprehension and no common acquirements. Indeed it is a task that can be accomplished thoroughly by no one hand: the field is too vast, and the qualities requisite for its analysis so various, that little more can be done by an individual, than either to execute a single section, or present a mere sketchy or outline exhibition

of the whole. Yet the attempt is magnanimous and noble; and to have displayed but the general bearings, though with many imperfections and breaks, is a work of high merit and of intense interest. For if the advancement of terrestrial geography is important, and he who contributes but the soundings of a single new bay, or the outline of a single coast, is counted a benefactor to the human race and to true science; what honour shall be adequate to his merit, who can *map* the moral and intellectual geography of the various nations and ages of the world, and give us in a single chart, all the descending and ascending stages of human society, from the creation to the consummation of the globe. This is, indeed, to furnish nothing short of a historical exposition of that fine saying of Plato, νους εστι βασιλευς ουρανου και γης. *Mind is king of heaven and earth.* Whether the ancients generally entertained the doctrine of the supremacy of the mind, as was maintained by Macrobius and Porphyry, or not, is scarcely worth a dispute; but assuredly the history of the human race supplies much to illustrate and render plausible the Platonic philosophy, and to lessen the degree of our astonishment that such principles should have received the approbation and support of men so eminently endowed. In the absence of a purer light, and a more authoritative judge, it is rather surprising that the Grecian philosophers attained so exalted a conception, than that they rose no higher. Their philosophy, like their navigation, was bold, considering the principles which it had to depend upon; but both being destitute of the *infallible* and the *universal*, dealt rather in expedients than in laws; while the greatest proficients never rose in the one above the character of coasters, nor in the other above that of speculators. They touched on all shores, but left the seas untouched; they treated upon all questions but settled none: they had as little notion of a hand that could guide them across the mazes and the gulfs of their philosophy, as of an instrument that should mark a sure path to the navigator in the absence of light, and on the surface of a limitless ocean. Hence their philosophy, like their navigation, was feeble and inefficient; yet the notion of Anaxagoras,* *that mind, or intellect, being an autocrat, and unmingled with any other power, orders and pervades all things*, contains in it a sublime notion, the germ of the present interesting volume, and the principle which yet remains to be more amply developed in the upward march of intellect to virtue, happiness, and God.

Without stumbling upon the indistinct and ill-assorted notions of pagan philosophers, upon the nature, capabilities, and relations of human intellect, and without sanctioning the far less sober and profound views of modern perfectionists, a theory may be maintained to which all the facts of universal history shall respond, and with which may be linked the brightest anticipations of the philanthropist, and the fairest visions of the reformer. That which in the past has perplexed and shipwrecked the speculations of infidel philosophers, and that in the present, which has so often made them desperate and frantic, falls into its place in the true theory, links on with all the other parts of the mundane history and system, answers to the inspired record, word for word, fact to fact, principle to principle, and leaves that sacred authority in full possession of the right to unfold to the eye of hope fairer visions than the pencil of poetry ever drew, and as real as any that the pen of history

* Αυτοκρατορα γαρ ονται αυτον και ουδενι μεμιγμενον παντα φησιν αυτον κοσμειν τα πραγματα, δια παντων ιοντα.—PLATO *in Cratylo.*

ever recorded. Monboddo, Hume, and a host of inferior imitators have attempted to speculate upon the philosophy of human history, but they have all proved themselves not more at variance with the decisive and general testimonies of revelation than with the admitted facts of human nature and profane history. They refused to steer their course by these ascertained *soundings* and *bearings*, and the result was, they were either lost in an ocean of perplexity, or made a blind voyage round the misty island of their own theory, and then gave themselves out as circumnavigators of the globe. The Germans have subsequently indulged their moody genius in endless speculations upon various departments of this vast subject, and in some general theories, both historical and prophetic; but like most of the speculations of the infidel philosophers of France and England, who had preceded them, their theories have been as full of dreams as void of truth, and as repugnant to an enlarged induction of facts as to the testimonies and prophecies of revelation.

Mr. Douglas is a philosopher of a different school, and under the guidance of a heavenly star he has performed a voyage of greater extent, of more accuracy, and of infinitely greater promise than any or all his predecessors. The title of the volume contains no adequate idea of the extent and variety of the matter, nor of the difficulty and complexity of the subjects discussed. It is an outline of the intellectual history of the human race, containing a delineation of all the principal eras of social advancement, and a display of those present circumstances which appear pregnant with promise and hope, in reference to the moral and religious advancement of the whole race.

In describing a treatise of so complicated a character, it is much more easy to present an analysis, than to afford an adequate view of the research which every page exhibits, and of the ability with which the whole is executed. We cannot express the admiration we feel of the general design and plan of the author. The principles which he has adopted, and the lights which he follows, command our highest veneration; and if, in the subordinate parts, we find the execution not minutely accurate, or the fillings-up not so perfect and well executed as the more general sketch, it is neither to be wondered at nor severely censured. There is room in so vast a subject for considerable diversity of opinion, and it was hardly to be expected that the same hand which drew the masterly outline, should execute all the drapery, colouring, and detail with equal ability; or that the first describer of the theory of the whole orb should succeed equally in the interior delineations of every country and every coast, or in the history and description of every tribe.

The work consists of five parts, or distinct treatises, each adequately subdivided. The *First* traces the *past* advancement of society from the earliest condition of mankind down to their modern state. The *Second* is denominated *the Future*. The *Third* treats of *the Advancement of Religion at Home*, which includes a view of those hopeful agencies which are now at work, and which the author conceives will continue progressively to advance religion at home. The *Fourth* is devoted to *the Advancement of Religion abroad;* and the *Fifth* to the *Tendency of Age*.

The first of these lectures will, it is obvious, require the largest share of information, discrimination, and acuteness, to execute well. And, at the same time, it would be by far the most interesting and instructive part of the discussion, supposing it adequately treated. That the hand of a master is visible in every part of this section, we are persuaded all our readers will admit, when we

shall have submitted some passages to their attention; at the same time we must premise, that, in such a work, the separation of a passage from its connexion, subjects it to great disadvantages—the previous views and reasonings being often essential to support, or render intelligible, the succeeding. We shall, however, endeavour to guard, as much as possible, against this evil. After some introductory paragraphs, he treats, first, of the early Condition of Mankind; then of the first Monarchies; then of the Grecian Republics. The following citation contains the author's views of the early condition of mankind.

"The Mosaic records secure us from an error into which philosophers, who trust more to their own conjectures than to the Bible, have generally fallen. It is requisite for clearness and precision to reduce every thing to its simplest elements, and from its least modified state, to enumerate the changes it undergoes, and the additions it receives; but what is allowable in a work of which the sole aim is simplicity, may be very erroneous when considered as matter of fact; and though, in a treatise which accommodates itself to an arbitrary method, and not to the truth of events, mankind may be represented as passing from the occupation of hunters to that of shepherds, and then from pasturage to tillage, and a life in cities, yet, the error is great, if we mistake the process of our own minds for progress of the human race, and imagine that men must first have existed as savages, because the savage state stands at the head of our own artificial system.

"And yet this misapprehension is the sole support of a theory which is alike refuted by the evidence of revelation, and by the situation of the ancient world; from the sea of China to the German Ocean, tribes, too rude to have tamed the wild animals for their own use, were in possession of domestic cattle, and beyond the bounds of civilization the pastoral state alike prevailed in Asia, Africa, and Europe. The only exceptions strengthen the general rule: some hunters, scattered over ranges of mountains; some fishers, amid wide intersecting lakes, or some tribes deprived of their cattle by the severity of the climate towards the Icy Sea. In this respect, the New World is contrasted with the Old, and in this very contrast affords an additional proof that the pastoral state has preceded the savage, since its savage inhabitants, with the strong marks of their Scythian descent, will be generally allowed to have sprung from a race in possession of numerous herds, and the only assignable cause of the difference between the hunters of America and their pastoral ancestors of Upper Asia, is the intervening sea, with the want of barks of sufficient burden to transport their cattle.

"The appearances of society, over both the old and the new continent, exactly tally with the effects which must have resulted from the dispersion of mankind, as described by Moses; a dispersion which took place after a common sojourn, for a length of years, in a country favourable for the increase of their flocks; and after having had long access to the arts and knowledge of a still earlier race by the long lives of the Patriarchs, who formed a link between the Antediluvians and Postdiluvian World. The light which spread over the earth, may be traced to the plains of Babylon as its centre, and the barbarism and the depression of the different tribes of men is shaded more deeply, according to their distance from the parent seats of mankind, and the difficulties of their journey.

"It is from this one fount of emanation that the first vestiges of thought and improvement are derived, which are common to all nations and languages; and which have been assigned, even by infidel philosophers, to one primitive race, the stock whence the many families of the earth have sprung; who have left behind them resemblances and affinities in the remotest languages, and recollections, however disguised by fable and mythology, which refer to a period when all the earth had one common history and interest.

"Thus the time which elapsed between the deluge and the dispersion of mankind, must be looked upon as the first period of civilization. No doubt owing to the early invention of arts among the descendants of Cain, and the long life of the antediluvians, so favourable to the cultivation of science, great advances would be made, and commanding heights of knowledge, would be reached, by men, who could not complain, like Theophrastus, that nature had denied them that length of days for cultivating their reason, which she bestowed upon many irrational animals; but it is not by the mass of knowledge that existed before the deluge, but by the remnants that were preserved in the ark, that after times have been affected and benefited. To form some conception of the change which ancient science would undergo in the hands of the postdiluvians, we may imagine what

would be the fate of a varied and copious language, which, after abounding in works of every character, came to exist only in the speech of a few individuals; how the additions by which it had been enriched would fall into disuse, and the language itself would return to its first rudiments and primitive simplicity, while the derivatives would occasionally remain, and the roots from which they had sprung be forgotten; the same would it fare with science, reduced to the same circumstances, the higher and more speculative parts would be forgotten, the application might be retained without the principle, and the elements might rest behind as witnesses of the perfection to which knowledge had been brought, and of the advanced state of the sciences from which they had been separated.

"Possessed of the relics of ancient language and of ancient knowledge, a new population rapidly multiplied in the land where nature planted the olive and Noah the vine, and wandered, with their increasing flocks, beneath that serene sky where the stars were first classed into constellations, without fixed habitation in the country of their transient pilgrimage, previous to their spreading anew the tide of life over the dispeopled earth, and rearing in the wilderness once more the dwellings of men.

"It is this period of universal intercommunity which has given an indissoluble bond of connexion to the far scattered family of man, and irresistibly carries back whatever holds of high antiquity to the common origin of the species. Among the remotest races, dissevered by vast ages, and unnavigated oceans, fragments of language, tradition, and opinion are found, which piece in together, and when united with every remnant, from every distant region, almost recompose that body of transmitted recollections, which, surviving an earlier civilization, and an almost universal catastrophe, was separated and dispersed over the earth, by the separation and dispersion of mankind."—pp. 10—15.

Of the general accuracy of these observations there can remain little doubt, though some notice might properly have been taken of other opposing accounts of the early condition of mankind, and something more formidable might have been alleged against the speculations of infidels. But we are indisposed to point out defects amidst so much that is excellent. After treating of the first monarchies he approaches the Grecian and Roman eras, and here, as we expected, the author is both more copious and more eloquent, though, at the same time, from the very nature of his subject, he is more open to objection. It is no easy task to give our readers a fair specimen of the manner in which the author has executed this part of his undertaking, but we shall select a paragraph or two as a specimen of the whole.

"An influence, highly favourable to the Grecian States, consisted in their internationality. Greece, indented and mountainous, was severed into many states, but all peopled by one primitive race, speaking the same primitive language. In its many states advancing together in the career of civilization, it resembled modern Europe; but the intercommunion between them was far more intimate and effectual, from their lying within a smaller compass; and from their speaking the same language; yet not merely one language, but rather many dialects, which had each its peculiar excellence, and left untouched the originality of the rest. A faint example of the advantage of this may be found in the Scotch verses of Burns, which had all the freshness of youth when the contemporary English writings bore strong marks of the decay of age. This variety of dialects not only gave a freshness and originality to the poetry of the different states of Greece, but allowed the riches of all to be transfused into each without the strangeness of thoughts, which, when translated, are seldom more than half naturalized, and exempt from the loss which a difference of idiom inevitably occasions. From these multiplied sources of abundance arose the copiousness of Grecian genius and literature; and hence proceeded many of the advantages which Homer possessed over other poets. The seeds of poetry are the events of dark ages, increased by tradition, and expanding with the growing imagination of men, who are passing from obscurity into light. These traditions, after receiving the colour of the popular fancy, in their second stage, are moulded by the imagination of the earliest and often forgotten bards; and after this comes the season favourable for the appearance of a great genius, who has every thing prepared for his advent in the workings of the popular mind, and in the efforts of his ruder predecessors; and who, by giving to the materials already existing their third and finished form, appropriates them for ever, and perpetuates their glory and his own. Such was Homer, who, like his own Ulysses surveying many men

and many cities, was enabled to collect the popular poetry of his country—poetry more varied from the moral situation of Greece than ever existed before or after, and filled the inexhausted stream of his inspiration from a hundred springs. It is not wonderful that works which were enriched from such various sources, should in their turn be a fresh source of endless variety, and that the diversified forms of poetry should be traced to Homer, as all the prismatic colours are refracted from the light of the sun."—pp. 32—34.

Beautiful and eloquent as is the principal part of this extract, the illustration of the peculiar excellence of the Grecian dialects from the Scotch verses of Burns, is one of the least appropriate, and most objectionable parallels the author could have found. For neither is it true that Burns's verse had, on account of the Scottish dialect, the freshness of youth—nor did the contemporary English writings bear the strong marks of the decay of age. The charm of Burns's muse to Scotchmen was rather the *revival* of a dying dialect, and to Englishmen his *dialect* had no charm, either as a youthful or an aged one; since it was utterly unintelligible without the aid of a translation, and interested partly on the ground of the novelty of such barbarisms, shaped and pared into harmonious verse, and, partly, because such novelties were connected with a genius altogether enchanting and rare. The dialect in which his muse sang, instead of having *the freshness of youth, and charming all readers, when the contempory English writers bore strong marks of the decay of age*, was the temporary revival of an uncouth phraseology, and an artificial resurrection of antiquated idioms, which, even to Scotchmen, were not half intelligible; which no genius but that of Burns would have attempted to revive, and which no one, since his day, has dreamt of renovating—though they will live in his writings, and in them alone, as a bright and sparry incrustation formed upon decaying relics of antiquity, or upon the vile fragments of straw and stones, and such like rubbish.

A SERMON ON THE DOCTRINE OF THE TRINITY. *By E. Cornelius, Pastor of the Tabernacle Church, Salem.—Published by request of the Church.*

After a careful perusal of this sermon, we determined not only to give an analysis of it, but to extract from it largely. The want of space in our present number, forbids us to execute our purpose—Our notice of it must be very short and summary—The text of the discourse is Ephes. ii. 18. "*For through him we both have access by one Spirit unto the Father.*" From these words, after a pertinent introduction, the preacher proposes to show—"I. What the doctrine of the Trinity is. II. The proof of it. III. The practical importance of it." These particulars are severally treated, in a brief, clear and masterly manner. We cannot say that any new views of the subject are unfolded, or that any new proofs of the all-important doctrine of the Trinity are adduced—This indeed was not to be expected. But we do say, that never before have we seen *right* views of the subject, and a clear and impressive statement of the *old* proofs, brought within the same compass. Nor has this been effected by a dry and unconnected statement of facts and positions. The discourse is altogether an *interesting* one. We earnestly recommend its perusal to our readers; and take the liberty to suggest that a cheap edition, in the form of a tract, should be published and widely distributed.

Literary and Philosophical Intelligence, etc.

Temple of Diana.—The temple of Diana at Ephesus, after having risen with increasing splendour from seven repeated misfortunes, was finally burnt by the Goths in their third naval invasion. The arts of Greece, and the wealth of Asia, had conspired to erect that magnificent structure. It was supported by an hundred and twenty-seven marble columns of the Ionic order. They were the gifts of devout monarchs, and each was sixty feet high. The altar was adorned with the masterly sculptures of Praxiteles, who had, perhaps, selected from the favourite legends of the place, the birth of the children of Latona, the concealment of Apollo after the slaughter of the Cyclops, and the clemency of Bacchus to the vanquished Amazons. Yet the length of the temple of Ephesus was only four hundred and twenty-five feet, about two-thirds of the measure of the church of St. Peter's at Rome. In the other dimensions, it was still more inferior to that sublime production of modern architecture.

In Westminster, (London) the aggregate number of *suicides*, from the year 1812 to 1816, inclusive, was one hundred and twenty-nine, being an annual average of 25 4-5ths; and, from the year 1816 to 1824 inclusive, one hundred and twenty-nine, making an average of 20 1-8th a year. The number of men who committed suicide exceeded that of the other sex in the proportion of five to two; and the disposition of juries to assume insanity as the cause of self-destruction, is strikingly illustrated by the circumstance that, out of the whole number of suicides above mentioned, there are only five cases in which a verdict of *felo de se* was returned.

Arctic Expedition.—The New York Albion states, that despatches were on Thursday last received in New York from captain Franklin, by way of Canada, and forwarded to England. It is not known what are the contents of the despatches, or where they were written, but it is supposed that they were forwarded from the shore of the Great Bear Lake, in 65° N. 129° W. where captain Franklin was expected to take up his winter quarters. The last previous accounts from him were dated on the Asthabasco Lake, on the 25th of July last, when it was his intention to leave the Great Bear Lake in the spring of 1826, for Mackenzie's River, and the Polar Sea.

The celebrated Orientalist, Professor Vater, died at Halle, on the 16th of March. Among his esteemed works are the continuation of Adelung's Mithridates, a Hebrew Grammar, a Russian Grammar, Table's Ecclesiastical History, &c.

In July last, the Pollux, Dutch sloop of war, captain Eeg, discovered a new and well peopled island in the Pacific, to which the name of Nederlandich Island was given. Its latitude and longitude laid down at 7° 10′ S. and 177° 33′ 16″ E. from Greenwich. The natives were athletick and fierce, great thieves, and from showing no symptoms of fear when muskets were discharged, evidently unacquainted with fire-arms.

Preservation of Lemon or Lime Juice.—Lemon or lime juice, according to the experiments of Capt Bagnold, may be preserved without the addition of rum, spirit, or any other substance, by the process, well known and practised, for the preserving of green gooseberries and other fruits for domestic purposes. Lime juice was expressed from the fruit in Jamaica, in September 1823, strained, put into quart bottles and carefully corked; these being put into a pan of cold water, were gradually raised to the boiling point; they were retained at that point for half an hour, and then allowed to cool. A bottle opened in April 1824, was found to contain the juice in the state of a whitish turbid liquor, with the acidity and much of the flavour of the lime, nor did it appear to have undergone any alteration. The same juice again bottled and heated, was set aside till March 1825, when, upon examination, it was found in good condition, retaining much of the flavour of the recent juice.—*Trans. of Soc. Arts.*

Alabama Salt.—It is stated in a late Mobile paper, that the "Alabama Salt Manufacturing Company" have commenced the manufacture of this important staple commodity. The works of this company were nearly completed, and, it was supposed, would answer the most sanguine expectations of the individuals interested. The Alabama salt is white and beautiful, and holds a middle quality between the Liverpool blown and ground salt. Sufficient quantities have been already manufactured to test fully the experiment, and no doubt is entertained but that the enterprise of the company will be crowned with success, and that they will be able to supply the whole State with this article, at a reasonable price.

Interesting to Farmers.—We have seen

this morning a lamb from a stock, originally of Caraman, in Asia Minor, called the camblet woolled sheep, only three months and a half old, with wool, from three to five inches in length, covering his whole body. We are no judges of sheep and wool, but we are told by those who are, that this breed is well worthy of the attention of farmers.—*New York Evening Post.*

From the Sag Harbour Corrector.—On heaving-out the ship *Thames*, now repairing in this port, part of the sword of a fish was found in her keel. We have been particular in gaining all the information we could of this curious fact.

It appears that the fish struck his sword between the main and false keel, forcing the one from the other, upwards of two inches, although secured together by seven eight-inch copper bolts, and not over thirteen inches apart, and very near one, the heads of which were drawn into the false keel, which was of sound oak 12 by 4½ inches, which was completely broken in two—the sword left an orifice of nearly three inches in diameter, was much shivered in passing through, and the extreme part broke off and lost.

Boston Schools.—By official returns recently made, Boston contains 10,236 pupils, of which 7044 are in public and 3392 in private schools. Number of schools 215—annual expense $152,722—of which individuals pay $97,305; and the city $55,417, exclusive of large sums annually expended in the erection and repairs of school-houses.

Connecticut School Fund.—The Report of the School Fund to the Legislature now in session, states that the Funds consist in Bonds, Stock, Lands and Cash. The principal of these is $1,719,434.—The interest due is $116,288. The number of persons between 4 and 16 years old in Connecticut is about 85,000.. There are 208 school societies, and 85 cents is the dividend for the schooling of each person. More than 6000 dollars of interest remain on hand.

The expedition with which passengers are conveyed, by steamboats and post coaches, from one end of this continent to the other, is truly astonishing. A gentleman left New-York on the 22d April, and arrived in New Orleans, via Louisville, on the morning of the 8th of May, having been only fifteen days in performing the journey, a distance of 1500 miles. The U. States Mail is 28 days travelling the same distance.

Religious Intelligence.

DOMESTICK.

The General Assembly of the Presbyterian Church in the United States met, agreeably to appointment, on the 18th of last month, in the First Presbyterian Church in Philadelphia, and was opened with a sermon by the Moderator of the last year, the Rev. Dr. Stephen N. Rowan, of New York. The sessions of the Assembly were continued till the 1st instant, late in the evening. Much important business was transacted, as will appear in the minutes, which, as heretofore, we shall publish in detail, as fast as our space will permit. For the present month we give the narrative of the state of religion, and the report of the Board of Directors of the Theological Seminary.

During the sitting of the Assembly, the anniversary of the American Sunday School Union was celebrated in the First Presbyterian Church. The report which was read, and the speeches delivered on the occasion, were in a high degree interesting. We cannot give the details; but must express the high gratification which we feel, in common with our Christian brethren of various denominations, in perceiving the rapid increase, great extent, and most beneficial influence, of Sabbath school institutions and operations. We confidently believe that these institutions and operations are among the most efficient means, by which the happy period is to be introduced, when the knowledge and the love of God shall cover the earth as the waters do the seas—Missions, Bible societies, Tract societies, and Sabbath schools, seem to be the four great engines, by which, under the Divine influence and blessing, the bulwarks

of the powers of darkness throughout the world are to be demolished, and the triumphs of Immanuel to be spread from the rising to the setting sun.

NARRATIVE ON THE STATE OF RELIGION.

The General Assembly having received reports on the state of religion from 70 Presbyteries, and from the Churches with which it holds correspondence, presents the following condensed abstract of intelligence, to the churches under its care.

Every year brings tidings of the enlargement of our territory, and the increase of our ecclesiastical family. God grant that as our cords lengthen, our stakes may be also strengthened, and the bonds of our union be drawn closer and closer. Harmony in doctrine and discipline generally prevails. Differences of a minor sort exist among us, which may occasionally prevent all that fellowship which exists among the spirits of the just made perfect; but we bless the Great Head of the church, that no department of his kingdom on earth, of so large an extent, appears to live in more harmony and brotherly love. Whatever variety of phraseology on doctrinal subjects, or discrepancy of views in government and discipline, may be found existing between individuals or sections of our church, we have yet reason to rejoice that the doctrines of the Bible, as echoed by our Confession of Faith, are substantially taught, and the letter as well as spirit of our ecclesiastical standards generally maintained.

In less than 40 years, through the blessing of the Most High we have increased from 1 to 16 synods, and from 6 to 86 Presbyteries—5 having been added to our number during the past year.

To enter into minute details, or even to glance at the intelligence received from every Presbytery, would extend this narrative to an unedifying length. A hasty sketch of the prominent features of the church in the respective synods must suffice.

Beginning at the South, in the Synod of *South Carolina and Georgia*, the state of religion appears on the whole to be favourable. Though a large portion of her territory is yet mournfully destitute of ministers, churches, and even of the Bible—though in 20 counties within the bounds of the Presbytery of Hopewell, only 2 ministers of our denomination can be found—though the Presbytery of South Carolina appeal to the General Assembly for missionary help, and call for 20 active and zealous ministers, to supply as many organized and waiting congregations—yet we rejoice that a special blessing has been poured out on the means already enjoyed. In the Presbytery of Charleston Union, several congregations have received a refreshing from the presence of the Lord. Prayer meetings are multiplying, Sabbath schools are recommended in the Presbytery of Alabama, to *all* her churches; and what is especially interesting, the coloured population are receiving an increase of religious privileges, and the means used for their spiritual edification have been crowned with a visible blessing. Upwards of 30 auxiliary Bible Societies have been formed within the bounds of Hopewell Presbytery, during the last winter. The necessity of educating pious youth for the gospel ministry, is extensively felt; a plan of a Literary and Theological Seminary has been formed, and more than 30,000 dollars have already been subscribed to its funds.

From the Synod of *North Carolina*, nothing of very special interest has been communicated. We hear of good outward attention to the means of grace, but accompanied with much lukewarmness and conformity to the spirit and fashions of the world. That instruction in Bible classes and Sabbath schools is enjoyed extensively by the rising generation—that the walk of many Christians is uncommonly exemplary—that benevolent societies are receiving more liberal patronage than in former years—and that the standards of our church are stated to be steadfastly maintained, are matters of encouragement and consolation.

From the Synod of *Virginia*, we have heard mingled sounds of joy and lamentation. Three of their congregations have been specially revived, and in several other churches, an unusual attention to divine things has appeared. But on the whole, this part of the vineyard, so often refreshed, seems to languish. Fashionable amusements are seducing professors of religion, and contentions are creeping into some of the churches. No wonder these things should make the friends of Zion mourn! A dearth of spiritual instruction is one ground of their complaint; and measures are in active operation, by the support of the Theological Seminary at Hampden Sydney, to bring forward more labourers into the Lord's vineyard. 25,000 dollars, in addition to former benefactions, have been lately subscribed for the support of that Seminary; and more is now doing for the education of poor and pious youth than ever before. The Bible Society and Domestick Mission-

ary Society within the bounds of this Synod, are in a very flourishing state. Yet they mourn the absence of the Comforter; and blessed are they that mourn.

Mississippi is the only Presbytery out of 5, within the bounds of the Synod of *Tennessee*, from which the Assembly have been permitted to hear. From this Presbytery no revival of religion is reported. The land is a scene of spiritual desolation.

The inhabitants are rapidly increasing, and the ministers of our denomination are to the population as 12 to 230,000! Loud are the calls of our brethren for help. Shall they call in vain? The enemy is overrunning the land and fortifying himself against any future attack; and double the labour will soon be necessary to conquer and obtain possession, that would now be necessary to take and keep possession of this field. There is no time for delay. New Orleans favours the reception of the gospel. Large congregations assemble there on the Sabbath, and a church for mariners is in contemplation.

The Synod of *Kentucky*, includes that state, a large part of the state of Indiana, and half the state of Illinois. From this region also the reports are very defective. The cause of Christ, however, appears to be advancing. Truth is prevailing over error, and light is dispersing darkness. The scarcity of faithful preachers is greatly lamented; nearly half the churches being destitute of a stated ministry. Error has still an extensive prevalence, and Christians are not yet united as they ought to be, for the support and spread of the gospel. Great efforts, however, have of late been made for the education of their precious youth; and we rejoice to hear that after many struggles they have at last, at Danville in Kentucky, a literary seminary of their own. Revivals of religion have been witnessed in three congregations of Ebenezer Presbytery, in two of which 50 were added to the church.

From the Synod of *Ohio* no very good news have reached our ears. Complaints of coldness in professors, fondness for fashionable amusements, the increase of error, and general declension in religion, form the burden of their narrative. "Give us ministers," is the cry of many congregations, and is in fact the cry of all the western country.

The Synod of the *Western Reserve* reports no general revival of religion. Several congregations, it appears, however, have been specially visited from on high. The congregations in that section of country are generally weak, and though better supplied than many of our Western settlements, are yet deplorably destitute of a stated ministry. In 30 townships, within the Presbytery of Portage, there are only 20 churches, and 10 Presbyterian ministers, while there are many propagators of error. Strenuous efforts, however, are making by our brethren for the increase of the ministry and extension of the means of grace. In the midst of this wilderness we are happy to learn that our brethren live in peace and walk in the order of the gospel, that family worship is extensively observed, and Sabbath schools and Bible classes receive increasing attention.

The state of religion in the Synod of *Pittsburg* is reported, as on the whole, improving. Many churches, however, have none to break to them the bread of life, and "there remaineth yet very much land to be possessed." Six churches are stated to have been revived, to one of which were added 60 persons, to another 77. Other congregations are in a favourable state, but in the majority of their churches, great coldness and forgetfulness of their vows are charged upon the children of God. Vice in some places is on the increase. Good attention, in general, is paid to external means; the standards of our church are stated to be vigilantly maintained, and both ministers and people are active in support of missions, theological seminaries, and in other labours of love.

The loud calls for an increase of ministers in the west, the distance from Princeton, and the inconvenience and expense of an attendance at that institution, have induced the assembly to take measures to establish a Theological Seminary west of the mountains. May the gracious smiles of the Great Head of the church attend these measures, and unite the hearts and the prayers of his people in this great and important enterprise. Soon may it be prosperously founded, long may it flourish, and abundant be the blessings it shall receive and communicate. May this school of the prophets nourish many a young Elijah, Elisha, and Samuel, to oppose wickedness in high places. Every member of the church will grant to this contemplated Seminary an interest in his prayers.

Within the bounds of the Synod of *Philadelphia*, nothing of special importance has occurred. In a few instances the spirit of the Lord has been poured out, and considerable additions made to the church. In the Presbytery of Lewes, the churches appear to be rousing, after a long slumber, and an unusual blessing accompanies the means of grace; and throughout the other Presbyteries, a good attention to outward ordinances is remarked. But the special influences of the Holy Spirit seem to have been with-

held from most of the churches in this Synod, during the past year. The mariner's church in Philadelphia, under the labours of the Rev. Joseph Eastburn, is in a flourishing condition.

In the Synod of *New Jersey*, the Spirit of the Lord, as in former years, has "come down as the rain upon the mown grass, and as showers that water the earth." In the Presbyteries of Elizabethtown, Newark, and Susquehanna, copious effusions of the Spirit have descended on no less than 17 congregations, while unusual ingatherings of souls have given joy to many others. The revival at Elizabethtown, and in some other places, is still going forward with great power. Not less than 450 persons in Elizabethtown alone, are said, by their attendance at the meetings for Inquiry, to manifest an anxious concern for their salvation. In the other Presbyteries connected with this Synod, though no particular excitement on the subject of religion exists, the state of *morals* is generally good.

In the Synod of *New York*, the Lord has been seen by his people, though in less stately and triumphant goings than in some of the synods which are yet to be named. Large additions have been made to some churches, and an unusual awakening exists in a few congregations; but the Synod have to regret that the revivals of former years have not been repeated.

But the brightest manifestation of redeeming power which we are permitted to record, has been made in the Synod of *Albany*. In the Presbyteries of Oswego, Ogdensburg, and particularly in the Presbytery of Oneida, has the glory of the Lord been revealed, to the joy of his friends, and confusion of his foes. In the still small voice, in the whirlwind, and in the earthquake, souls have been arrested, overwhelmed and shaken by this new creation; and the things which might be shaken have been overthrown, that the things which cannot be shaken might remain. In consequence of this display of Divine power, the theatre has been deserted, the tavern sanctified; blasphemy has been silenced, and infidelity confounded. The wise have become fools for Christ's sake, the mighty have been brought low, and the Lord exalted. Twenty-five congregations are reported as sharing more or less liberally these heavenly influences. Indeed, we are told, that not a town in the county of Oneida has been wholly passed by in this visitation of reviving love. In this heavenly work, slumbering professors have been roused; distracted churches have united in peace; Universalists, so far from hoping the salvation of all, have trembled for their own; Deists have forsaken their refuges of lies; Papists have sought absolution from the High Priest above, and little children have filled the temple with Hosannas to the Son of David. The work continues, and long may it continue, till all the dross of error and of sin shall be consumed in the purifying fire of the Holy Ghost.

The Spirit of the Lord has descended also, though in a less copious manner, within the Synod of *Geneva*, 10 of whose congregations have, during the past year, experienced his extraordinary operations on the heart. In the Presbytery of Geneva, 500 were the last year added to the church, and in the Presbytery of Bath, the churches have been increased by the addition of 200 more. This Synod, also, complains of a dearth of ministers in the southern parts of its bounds; but rejoices on the whole, that the chariot of the Lord is rolling forward.

It remains to notice the Synod of *Genessee*.

Such is the feeble state of the churches in the Presbytery of Niagara, that but one in all their bounds is able of itself to support the gospel. In the Presbytery of Genessee, there are appearances of revivals in two or three congregations; and in the Presbytery of Ontario, a special blessing has been poured out on one. In the Presbytery of Rochester, an example has been set of Christian activity, which all the church would do well to imitate. The Bible Society have provided 2700 Bibles and Testaments, and determined that every family in the county of Monroe, (which forms the bounds of that Presbytery) shall possess a copy of the word of God. 6000 tracts, entitled "To every Mother in Monroe county," on the duty of praying for her children, have also been distributed. Every town in the county has a minister, either of the Presbyterian or Congregational order. In one of their congregations, a revival has lately added 40 to the church.

From various parts of the country, we have heard, as usual, the lamentations of our brethren, over the ruinous vices of profane swearing, intemperance, and Sabbath breaking. Particularly from the state of New York, have we heard complaints of the breach of the holy Sabbath, by travelling in stages and steam boats, and on the grand canal. And, what was especially grievous, it was stated, that this pernicious example had sometimes been set by ministers of the gospel. Against all these things, the Assembly would lift up its warning voice.

We have thus glanced at the history of the year, from which it evidently appears, that the Lord has not withdrawn from us

the tokens of his favour, but is still waiting to be gracious. The whole number of congregations, reported as enjoying a revival of religion, since the last Assembly, is 81; while more than usual blessings appear to have descended upon many more.

Nurseries ever lie near a parent's heart. As such, our *Theological Seminary* lies near the heart of the Assembly. The Institution at Princeton, still enjoys the smiles of the Great Head of the Church. In her bosom have been nourished, during the past year, 118 of our candidates; about two-thirds of whom, have been, either wholly or in part, supported by the bounties of the church. Two new Scholarships have been endowed, making the whole number of Scholarships 16. Still, however, her treasury is comparatively empty, her wants increase faster than her supplies. When will the church, as a body, come up to her help! How long shall we "charge them that are rich, not to trust in uncertain riches, but in the living God; to do good, to be ready to communicate, and thus lay up a good foundation against the time to come, that they may lay hold on eternal life." From the seminaries of Auburn and Hampden Sydney, we rejoice to hear that their funds continue to increase, and that their influence is likely to be widely extended. Under the care of our Presbyteries, we have about 200 students, on whom are expended not far from 14,000 dollars. While, however, there is such a call for ministers, the efforts in the cause of education are far too limited.

We lament the apathy of our churches, in regard to *Domestic Missions*, and particularly the want of united and vigorous efforts to supply the waste places of the west and south: considerable has indeed been done to cultivate and sanctify those regions, but more, much more, must be attempted and accomplished, or millions of our countrymen will sit in darkness and their children grow up in ignorance and vice. There is a loud call from Heaven, for a union of hearts and of hands in this mighty work.

From the Associations, with which we as a body hold Christian correspondence, much has been received to gladden our hearts.

From the General Association of *Connecticut*, we learn, that more than 20 congregations within their bounds, have enjoyed, during the past year, or are enjoying at this time, an outpouring of the Holy Spirit. Their churches are generally well supplied with pastors, and their Domestick Missionary Society still flourishes.

From the General Association of *Massachusetts*, we rejoice to learn, that there probably never was a period in the history of Maine and Massachusetts, in which the presence of God was more signally manifested to his churches. The cause of error is declining. In Williams' College, there is a powerful revival of religion; and in Amherst, according to latest information, there are hopeful appearances of a similar work. In the 10 colleges of New England, among 1400 students, 500 are hopefully pious, and 200 belonging to *Massachusetts*, are in different stages of preparation for the ministry. All their Benevolent Societies are in a prosperous condition, and 23 towns in Massachusetts, and 20 in Maine, are at this time under the influence of revivals, in which are already numbered, according to the report of the delegates, more than 1200 converts. The Seminary at Andover, is in a flourishing condition. Its number of students is 122.

From *New Hampshire* we learn, that there is a revival of religion in Dartmouth college, in which, about 50 of the students have become hopeful subjects of grace; and in 7 or 8 towns in that state, the people are enjoying a refreshing from the presence of the Lord.

In *Vermont*, during the year 1825, we are informed, there were outpourings of the Spirit upon 20 towns, in which about 900, in the estimation of Christian charity, were introduced into the kingdom of Christ. At *this* time, there is said to be a great work of grace in 30 or 35 townships of that state, which is increasing rapidly. Unusual numbers of the *young* are subjects of this work. And we here remark it as a favourable sign of the times, that the grace of God, in nearly all the revivals which have been reported to the Assembly, has so signally descended on the rising generation. The special blessing of God, has unquestionably rested on the means of instruction, used with the young in Bible classes and Sabbath schools. In more than one instance, when a revival of religion was reported, was it stated, that every member of a Bible class, who had attended regularly, became a hopeful subject of grace. And the unusual number of teachers and pupils in Sabbath schools, which has the last year been added to the church, seems to set the seal of heaven to these blessed institutions.

From the Reformed Dutch Church, and from the German Reformed Churches, communications were also received, from which it appeared, that with them, religion is evidently gaining ground. Their Theological Seminaries receive the liberal patronage of their churches.

As in former years, death has invaded our ranks, and removed some of our dear fathers and brethren from the imperfect

service of this lower sanctuary, as we trust, to a higher, holier, and happier service in the heavens. Their names we here record, but we hope they have a better record in the book of life."*

In conclusion; from all these details, dear brethren, let us learn a lesson of *praise* and *gratitude* to the Giver of every good and perfect gift, that our Israel has lived another year before him; that in the midst of merited wrath, he has remembered mercy; and while Paul has planted and Apollos watered, has not left us without a goodly increase.

Let us go forward with *cheerfulness* and *courage* in our future work, seeing *God is with us.* His Spirit accompanies our labours, and difficulties shall vanish before us;—the mountains shall sink, the valleys shall rise, to prepare the way of the Lord,—"not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

And, finally, let us learn to be fervent and importunate in prayer, giving the Hearer of prayer no rest, until the sprinklings of grace on some parts of our land, shall become one *universal shower*,—until the springs that now rise and water some sections of our Zion, shall swell to rivers, yea, to seas, and the knowledge of the Lord spread over our land, as the waters cover the great deep. Amen.

Published by order of the
General Assembly.

EZRA STILES ELY, *Stated Clerk.*

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* Comfort Williams, of the Presbytery of Rochester.

James C. Crane, of the Presbytery of Niagara.

Halsey A. Wood, of the Presbytery of Albany.

Joshua Spaulding, of the Presbytery of North-River.

Joseph Rue, of the Presbytery of New Brunswick.

Asa Dunham, of the Presbytery of Northumberland.

Francis G. Ballentine, of the Presbytery of Philadelphia.

Samuel Porter, of the Presbytery of Redstone.

John B. Hoge, of the Presbytery of Hanover.

John Lysle, of the Presbytery of Ebenezer.

John Howe, of the Presbytery of Transylvania.

Daniel Smith, of the Presbytery of Fayetteville.

James Gilleland, of the Presbytery of Mississippi.

William F. Watts, of the Presbytery of Concord.

FOURTEENTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE THEOLOGICAL SEMINARY.

The Board of Directors of the Theological Seminary present the following Report to the General Assembly.

At the date of the last report, the number of students in the Institution was *one hundred and five.*

During the summer session, *eight* new students were received, viz.

Ezra D. Kinne, graduate of Middlebury College, Ver.
John Nott, Union, N. Y.
Hector Moffat, do.
Erskine Mason, Dickinson, Penn.
John K. Cunningham, Jefferson, Penn.
William S. Plumer, Washington, Vir.
David R. Preston, Transylvania University, Ken.
James W. Moore, candidate of Pres. of Northumberland.

During the winter session, *thirty-five* additional students were received, viz.

Anson Rood, graduate of Middlebury College, Ver.
Herman Hooker, do.
Isaac N. Cande, Union, N. Y.
Chauncey E. Goodrich, do.
Aaron W. Lyon, do.
Russel Whiting, do.
James C. Magraw, do.
A. H. Phillips, do.
Malcolm N. M'Laren, (Ass. Ref.) do.
John F. M'Laren, do.
William P. Alrichs, Nassau Hall, N. J.
Peter J. Gulick do.
James D. Pickands, do.
George A. Lyon, jun. Dickinson, Penn.
John W. M'Cullough, do.
William B. M'Ilvain, do.
Moses Williamson, do.
J. T. Marshall Davie, do.
John G. Morris, (Luth. Ch.) do.
James Campbell, Jefferson, Penn.
John F. Cowan, do.
William Coxe, do.
John D. Hughes, do.
Watson Hughes, do.
David H. Riddle, do.
John M'Clusky, do.
William G. Campbell, Washington, Vir.
John Stockton, (licentiate) Washington, Penn.
Samuel M'Farren, do. do.
William S. Potts, candidate of Presbytery of Philadelphia.
John P. Robinson, Baltimore.
Theodore S. Wright, (coloured man) Albany.
William Hill, Newcastle.
John Pope Trotter, West Lexington,
James Hawthorn, Louisville.

Mr. Thomas W. Irwin, one of the students of the second class, departed this life in the month of February last.

The highest number of students in the Seminary at one time through the year, has been *one hundred and eighteen.* The number still remaining in connexion with it, is *one hundred and fourteen.*

At the close of the summer session, certificates that they had completed the whole course prescribed in the Plan, were given to the following *six* young men, viz. Lewis Bond, William Brearly, Edward N. Kirk, Samuel V. Marshall, Amos Savage, and M'Knight Williamson.

The Board are constrained to repeat the regret, that they have frequently had occasion to express in former reports, that so few of the students continue in the Seminary the time prescribed in the Plan to complete the full course of study.

While on this subject the Board beg leave to lay before the Assembly the following extract, from the minutes of their late meeting at Princeton, viz.

"In the opinion of the Board, it would contribute to the future usefulness of the students, as well as to the reputation of the Seminary, if all could be induced to enter so as to begin at the commencement of the course of instruction, and continue their studies under the direction of the Professors for three years, that they might become entitled to certificates of approbation. They think also that the practice which has too frequently prevailed, of young men entering the Seminary, and then after spending not more than a year, or six, or three months, going away into the churches with the name of students of the Theological Seminary of Princeton, is very injurious to its reputation."

On this subject the Board have adopted the following resolutions:

"1. That the certificates of approbation awarded to students, who, after having remained three years, shall have sustained a satisfactory examination, be formally and publickly delivered to them, in the oratory, by the acting president of the Board, immediately after the address made at the close of the session.

"2. That the General Assembly be requested to renew their recommendation, that the pupils should avail themselves of the great advantage to be derived from attending upon a full course of theological instruction in this Seminary; and that the Assembly adopt any additional means, which to their wisdom may appear proper, to secure to the youth of the Seminary the benefit of attending on a full course of the instruction communicated in the Institution."

The semi-annual examinations of the students have been as heretofore entirely satisfactory to the Board.

On the subject of benefactions for the assistance of necessitous students, the Professors have reported the following sums, viz.

Female Benevolent Society of Lebanon, S. C.	$37 00
Female Society of Elizabeth Town, N. J.	40 00
Anonymous for a student	15 00
Benevolent friend for a particular student	50 00
Female Society of Newtown, L. I.	38 00
Female Benevolent Society of Morristown, N. J.	23 31
Phebean Society of Philadelphia	41 00
Ladies' Society of Princeton, N. J.	67 00
A student formerly aided by this fund	20 00
Cong. of Louisville, Ken. by the Rev. Dr. Blackburn, for a particular student	20 00
From three ladies of New York	16 00
Presented by the Rev. Dr. Matthew Brown	20 00
Female Society of Woodbridge, N. J. for a particular student,	25 00
Do. do. for another student	10 00
From a clergyman, paid him for supplying a pulpit	10 00
From do. do.	20 00
A widow's mite	5 00
Female Society of Lexington, Ken. for a particular student	50 00
Female Society of Allentown, N. J.	6 50
Female Society of Scotch Town, Orange county, N. Y.	10 00
Ladies at the Falls of St. Mary, outlet of Lake Superior	15 00
Anonymous	220 00
Female Society of Jamaica, L. I.	27 00
Female Society of Cedar street Church, New York	126 00
Paid by students, interest on Scholarships	26 00
Female Benevolent Society of Deer Park, Orange county, N. Y.	35 12½
Female Cent Society of Florida, N. Y.	21 00
Female Praying Society of the First Presb. Church, Albany, paid to a particular student by themselves	85 00
Female Cent Society, First Pres. Church, Albany, paid to another student	100 00
	$1178 93½

The Professors have also reported the receipt of the following articles for the use of the Seminary.

From the Dorcas Society of the city of New York, 30 shirts.

From some ladies in Brooklyn, N. Y. 14 shirts and 13 cravats.

From a student leaving the Seminary, 1 feather bed, 2 pillows, and 1 quilt.

From another student, 1 feather bed, 2 pillows, 1 pair of sheets, 1 comfortable, 1 coat, 1 pair of blankets, and 1 pillow case.

From ladies of Perth Amboy, N. J. 3 vests, 2 pair of pantaloons, and 1 coat.

From W. B. 2 pair of sheets, 1 pair of pillow cases, 1 pair of towels, and 1 table.

From a lady in Princeton, 1 comfortable, and 1 coverlet.

From a student, 2 pair of sheets, 1 bedstead, and 1 table.

From a lady in Snowhill, Maryland, 4 pair of socks, 1 pair of pillow cases, and 1 pair of towels.

From an unknown source, 6 pair of cotton socks.

From ladies of Lyon's Farms, Elizabeth Town, N. J. for the use of a particular student, 3 sheets, 1 pair of pillow cases, 1 quilt, and one coverlet.

From Elizabeth Town, N. J. 10 cravats, 4 shirts, 4 pillow cases, 1 handkerchief, and 1 pair of suspenders.

From Lyon's Farms, Elizabeth Town, N. J. 1 quilt, pieced by William Scott Johnson, and Robert Bond, aged six and a half years each.

From a lady of Lawrenceville, N. J. 1 pair of stockings.

From a friend in Allentown, N. J. 16½ yards of cassimere.

From ladies of Lawrenceville, N. J. 2 shirts.

From a student, 1 mattress, 1 pair of pillow cases, 1 pair of sheets, and 3 chairs.

From ladies in Hanover, Morris county, N. J. 1 bedquilt, 1 comfortable, and 1 pair of pillow cases.

From ladies in Wilmington, Del. 10 shirts, and 6 cravats.*

Through the year the library has received an addition of 76 volumes—24 of these volumes were presented by sundry persons; and the remaining 52 were purchased.

The Board have the pleasure to inform the Assembly, that since the meeting of the last Assembly, two new scholarships have been reported to the Board.

Mr. Othniel Smith, of Jamaica, Long Island, who lately deceased, bequeathed in his will the sum of $2500, to found a scholarship. The whole of this sum has already been paid to the Treasurer of the Trustees of the General Assembly. Mr. Smith has in his will, vested the right of naming the student who may have the benefit of his scholarship, in the Rev. Henry R. Weed of Albany, during his life, and after his decease, in the Professors of the Seminary.

Miss H. Smith of Carmel, near Natchez, Mississippi, lately deceased, has also left in her will the sum of $3000, to endow a scholarship. This bequest the Board were informed will shortly be paid. The surviving relatives of Miss Smith request that the right of nominating the student, who may have the benefit of this endowment, may be vested in the Presbytery of Mississippi.

The Board would further report, that they have received from the founders of the Augusta Female Scholarship, the following official communication.

"At a meeting of the founders of the Augusta Female Scholarship, held in the city of Augusta, (Georgia) on the 6th of March, 1826; the Rev. Samuel S. Davis, having resigned the right vested in him, of nominating the beneficiaries of this fund—it was resolved, that this right be vested forever in the Professors of the Theological Seminary of the Presbyterian Church at Princeton, (N. J.) subject however to the following restrictions, viz.: That whenever a vacancy in this Scholarship is to be filled, the preference shall always be given to a candidate from the state of Georgia, if at the time there shall be applications from that state; and in the absence of such, then to a candidate from some other southern section of the church."

Signed by order of the Board.

ASHBEL GREEN, *President.*
JOHN M'DOWELL, *Secretary.*
Philadelphia, May 23, 1826.

The Professors of the Seminary are—

Rev. Archibald Alexander, D. D. Professor of Didactic and Polemic Theology.

Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government.

Rev. Charles Hodge, Professor of Oriental and Biblical Literature.

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* Since this report was made to the Assembly and published, the editor has been requested to insert in his miscellany, the following statement of donations made to the Seminary within the last six months, of which no information had been received by the Board of Directors or by their Secretary, when the Report was prepared—

"The following articles were given to the Theological Seminary, at Princeton, by the ladies of Newtown and Salsbury congregations, Bucks County, Pennsylvania:—

7 pair woollen stockings; 3 shirts; 2 cravats; 2 brass candlesticks; 2 towels; 1 blanket; 2 pair pillow cases; 2 pillows; 4 sheets.—JOHN M'CLUSKEY."

Sixteen Scholarships have been founded, viz:—

1. *The Le Roy Scholarship,* } Both
2. *The Banyer Scholarship,* } founded by Mrs. Martha Le Roy, New York.
3. *The Lenox Scholarship,* founded by Robert Lenox, Esq. of New York.
4. *The Whitehead Scholarship,* founded by John Whitehead, Esq. of Burke County, Georgia.
5. *The Charleston Female Scholarship,* founded by the Congregational and Presbyterian Female Association of Charleston, S. C. for assisting in the education of pious youth for the Gospel Ministry.
6. ————, founded by the first class in the Seminary, in 1819.
7. *The Nephew Scholarship,* founded by James Nephew, Esq. of M'Intosh County, Georgia.
8. *The Woodhull Scholarship,* founded by Mrs. Hannah Woodhull, of Brookhaven, Long Island.
9. *The Scott Scholarship,* founded by Mr. William Scott, of Elizabethtown, New Jersey.
10. *The* ———— *Scholarship,* founded by ——, of Elizabethtown, N. Jersey.
11. *The Augusta Female Scholarship,* founded by the Ladies of Augusta, Georgia.
12. *The Keith Scholarship,* founded by Mrs. Jane Keith, of Charleston, S. C.
13. *The Gosman Scholarship,* founded by Robert Gosman, Esq. of Upper Red Hook, New York.
14. *The Wickes Scholarship,* founded by Eliphalet Wickes, Esq. of Jamaica, Long Island.
15. *The Othniel Smith Scholarship,* founded by Mr. Othniel Smith, of Jamaica, Long Island.
16. *The H. Smith Scholarship,* founded by Miss H. Smith, of Carmel, Mississippi.

The Officers of the Board of Directors are—

Ashbel Green, D. D. *President.*
Jacob J. Janeway, D. D. 1st *Vice Pres't.*
Samuel Bayard, Esq. 2d *Vice President.*
John M'Dowell, D. D. *Secretary.*

The present Directors of the Seminary are—

Ministers.—Samuel Blatchford, D. D. David Comfort. John Johnston. William W. Phillips. Joseph Caldwell, D. D. Francis Herron, D. D. William Nevins. John Chester, D. D. Thomas M'Auley, D. D. Eliphalet Nott, D. D. Ezra Fisk, D. D. Asa Hillyer, D. D. Benjamin Palmer, D. D. Eliphalet W. Gilbert. Ashbel Green, D. D. John M'Dowell, D. D. William Neill, D. D. Jacob J. Janeway, D. D. Ezra S. Ely, D. D. Henry R. Weed. Joshua T. Russell.

Elders.—Alexander Henry. Robert G. Johnson. George C. Barber. Zechariah Lewis. Eliphalet Wickes. John Van Cleve. Samuel Bayard. Thomas Bradford, jr. Benjamin Strong.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of May last, viz.

Of Rev. Dr. John Chester, from Nathaniel Davis, Esq. Treasurer of Albany Presbytery, for the Contingent Fund	$48 06
Of Mr. John M'Mullin, Sixth Presbyterian Church in Philadelphia, for do.	15 69
Of Rev. Dr. Samuel Miller, from Rev. Joseph Sanford, the congregational collection in the First Presbyterian Church in Brooklyn, Long Island, for do.	40 00
Of Rev. Reuben Post, from the First Presbyterian Church in Washington City, for do.	5 00
And from Cabin John, for do.	2 00
Of Rev. George Potts, from Mississippi Presbytery, for do.	5 00
Of Benjamin Strong, Esq. from Rev. Mr. Patton, collection in Central Church, New York, for do.	10 00
Of Mrs. Mary Green, treasurer of the Female Benevolent Association of Lawrenceville, N. J. per Rev. Isaac V. Brown, for do.	24 00
Of Rev. George Pomeroy, from Cooper's Town, Otsego Presbytery, for do.	7 00
Of Rev. Henry R. Wilson, from Sunday School teachers in Piney Creek Church, for do.	5 00
Of Rev. Robert M'Cartee, from Canal Street Church, in New York, for do.	20 00
Of Rev. George Chandler, First Presbyterian Church in Kensington, Philadelphia Presbytery, for do.	4 00
Of Z. Lewis, Esq. a donation from a lady in New York, for do.	20 00
Of Rev. Wm. W. Phillips and Archibald Falconer, Esq. commissioners of the late Associate Reformed Synod, per Rev. Joseph M'Elroy, the balance of their account in full, for do.	30 00
Of Samuel Bayard, Esq. the collection in Princeton Church, for do.	18 80
Amount received for the Contingent Fund	**$254 55**

	Brought over	$254 55
Of Rev. Dr. John M'Dowell, collected in New York by Rev. Alexander M'Clelland, principal and interest for four years, for the Professorship which the Synods of New York and New Jersey have resolved to endow		347 20
Of Rev. George Stebbins, Hudson Presbytery, for do.		40 00
Of Rev. John Goldsmith, from the executors of Thomas Lawrence, Esq. deceased, late of Newtown, Long Island, his bequest in aid of do.		500 00
Of Rev. David Comfort, from Kingston Church, New Brunswick Presbytery, for do.		36 00
Of Rev. John Johnston, North River Presbytery, collected by Rev. Jacob Green, for do.		18 00
Of Rev. Charles Webster, per Eliphalet Wickes, Esq. his annual donation to do.		10 00
Of Solomon Allen, Esq. his third instalment of $1000 each, in full of his subscription for the Professorship to be endowed by the Synod of Philadelphia		1000 00
Of Rev. Jos. Barr, per Rev. Wm. Ashmead, from Leacock Church, for do.		11 00
Of Alexander Henry, Esq. from the Rev. Dr. Thomas Henry, the balance due from the Female Education Society, of the Second Presbyterian Church, in Charleston, S. C. for their subscription of $250, to the endowment of the Southern Professorship		100 00
Of Rev. Colin M'Iver, per Mr. Anthony Finley, for do.		63 50
viz: from Philadelphus, Bethel, Lumber Bridge and St. Paul's	18 50	
Bluff, Barbacue, Averasburg and Tirza	16 50	
And from Pine Tree and Sandy Run	28 50	
Of Rev. Reynolds Bascom, from Rev. Dr. Benjamin M. Palmer, of Charleston, S. C. from the estate of ******, for do.		200 00
Of Rev. Henry Reid, for do.		165 00
viz: in part of Rev. James Gamble's subscription	135 00	
In full of Rev. Hugh Dickson's do.	23 00	
And from Greenville Congregation	7 00	
Of Rev. John Cousar, Salem, Black River, S. C. for do.		55 00
Being a part of the second subscription taken by Rev. Samuel S. Davis, collected from the following persons, viz:		
Thomas Rose, Esq. of Midway Congregation	$20 00	
John J. M'Faddin, do. do.	5 00	
George M'Cauley, of Bruington do.	10 00	
Isaac Bagnal do. do.	5 00	
James Montgomery do. do.	5 00	
John M'Call do. do.	5 00	
And Robert White do. do.	5 00	
Of Eliphalet Wickes, Esq. "a legacy left by Othniel Smith, Esq. late of Jamaica, L. I. deceased, to endow a Scholarship in the Theological Seminary at Princeton		2500 00
Of the Female Benevolent Society of Chester, N. J. per Rev. W. B. Barton, in part of Rev. Abm. Williamson's subscription to the Eumenian Society's Scholarship	12 25	
And from Mr. Williamson	2 75	15 00
Of Rev. Andrew Todd, per Rev. Samuel Taylor, in full of his subscription for the same Scholarship		30 00
Of Rev. Samuel Taylor, "in part of his subscription for Senior Class 1824 Scholarship, conditionally in aid of the Oriental and Biblical Literature Professorship."		50 00
Of Rev. William Nevins, in part of his subscription to the Senior Class 1819 Scholarship		50 00
Of Rev. John Knox, per Rev. Dr. A. Alexander, towards the principal and interest of his subscription to the Senior Class 1823 Scholarship		115 00
Of Rev. George S. Woodhull, per Rev. Isaac V. Brown, for Senior Class 1820 Scholarship		43 00
Of Rev. Benjamin B. Wisner, the principal of his subscription for do.		150 00
Of Rev. Amzi Babbit, in part of his do. for Senior Class Scholarship 1819		10 00
Of Z. Lewis, Esq. half a year's allowance for the Le Roy and Banyer Scholarship		175 00
Of Benjamin Strong, Esq. treasurer of the Presbytery of New York, for aiding the education of students in the Theological Seminary at Princeton		55 88
Total		$5994 13

View of Publick Affairs.

EUROPE.

BRITAIN.—By an arrival at New York, London papers to the evening of the 27th of April have been received. Parliament was still in session, but was expected to adjourn in the latter part of May. The commercial distress throughout the kingdom continued, and in some places was extreme. It had been imputed by some, at least in part, to the removal of the former restrictions on trade. The ministers of the crown had denied the justness of this imputation, and refused to abandon any of those measures which have for their ultimate object, the entire freedom of trade; and in this determination they were borne out by large majorities in both houses of Parliament. The two great monopolies of corn and sugar had not yet been touched; but there were clamours against both. The friends to the abolition of slavery in the West Indies, were urging with great force the unreasonableness and injustice of taxing England for the production of sugar by slave labour, when it was manifestly the wish of the nation that slavery should no longer exist; and when, if the duties were removed from East India sugar, it might be sold cheaper than the sugar of the West Indies—It appears that the legislatures and local authorities of the British West Indies are likely to have certain measures proposed to them, for meliorating the condition of the slaves. If they will promptly make arrangements for carrying these measures into effect, they will have the privilege of doing it—If not, the mother country will coerce them—not, probably, by force of arms, but by repealing protecting duties, which will render their slaves and other property of very little value. It is not quite certain as yet, what will be the steps taken in this delicate business; but the voice of the nation was calling too loudly to be long disregarded, for something to be done in it which should be effectual and decisive—The health of the British monarch is said to be restored.

FRANCE—has afforded no news of importance, during the last month. There seems some reason to believe, that measures are in train to suppress the reproachful slave trade, which French vessels have notoriously been carrying on of late on the coast of Africa. The minister of marine has also publickly stated, that France, so far from helping the Turks against the Greeks by sea, has in fact saved the lives of some thousands of Greeks, by allowing them to take refuge on board of French vessels, and then conveying them to a place of safety. The statements of the court party, and of the opposition to that party, in the French chambers, are directly contradictory in relation to this subject. What the truth is, we are unable to determine.

SPAIN.—It appears that some fresh disturbances have occurred in Spain. It is said that a conspiracy to revolutionize the government, which had its origin in secret societies, has recently been discovered; and that by the confessions of one of the conspirators, it was made known that there was in London a directing revolutionary committee, of which Mina was president.

PORTUGAL.—The regency appointed by the late king during his last illness, is said to be fully established, and that tranquillity prevails in the capital and throughout the kingdom. The British minister, in an audience had with the head of the regency, the Infanta Isabella Maria, gave assurance of the same support to her administration, which Britain had pledged to her deceased father. A large British squadron remained in the Tagus.

GREECE.—In the early part of last month, we had such particular and detailed accounts of the capture by the Turks of the fortress of Missolonghi, that we had not a doubt that this strong hold, which the Greeks had so long and so heroically defended, had at last fallen into the hands of their ferocious invaders; and we are not yet without serious fears that the accounts to which we have referred will prove true. They are, however, directly contradicted, by intelligence coming from different quarters, which seems to be of a later date than that which announced the taking of the fortress. On the 20th of April the Earl of Liverpool stated, in the British House of Lords, that he believed the report that Missolonghi had fallen was not true. In addition to this, it is said that the small fortress of Anatolico was taken by the Turks, at a date which corresponds with that at which Missolonghi was said to have fallen; and hence it is supposed that the capture of the former has been mistaken or substituted for that of the latter. It is also said that a Greek fleet of 60 sail arrived before Missolonghi on the 20th of March. A short time will disclose the truth; meanwhile all accounts agree that the Greeks were greatly pressed on all sides, so that without the interference of other powers in their behalf, their cause was supposed to be nearly desperate. Reports and rumours abound that some of the great European powers have actually interfered—that England, France, Prussia and Russia have given the Grand Signior to understand that he must desist from all attempts to subdue the Greeks—that Mr. Canning has entered into negotiations with the Divan—that Sir Frederick Adam, governor of the Ionian islands, has, in the name of England, proposed a truce of three months between the Greeks and Turks; and that on the refusal of this proposal by Ibrahim Pacha, he was informed that if necessary a compliance would be compelled. But we see nothing in the last accounts from Europe

which authorizes a reliance on any of these statements; and yet we cannot but hope, from the prevalence of the opinion in England and France that the cruel warfare of the Turks was to be terminated by the interposition of the Christian powers, that something of this kind is in serious contemplation—But at present all is conjecture, except that the Greeks are in a most perilous situation. Our hope for them is in God. If he intends their deliverance, as we still think he does, he will, in his own best time and way, provide the means and the instruments for the execution of his purpose.

Turkey.—If we are to credit an article in the Paris *Constitutionnel,* the present reigning Sultan is one of the most blood-thirsty wretches that ever disgraced the form of a man; indeed he has heretofore given demonstrative evidence of this, by ordering the throats of 25,000 Christians to be cut at Chios. It is said that he has given positive orders to Ibrahim Pacha to allow no quarters to the inhabitants of Missolonghi—no matter what their age, or sex, or condition may be; that he has declared that there are 11,000 individuals shut up in that fortress, and that he has need of that number of heads. It is stated that 900 heads have lately been exposed on the gate of the Seraglio, and that of these 600 were the heads of women, and 30 of priests. If this monster has not so outraged all the rights of humanity as not only to warrant, but imperiously to demand, the interference of neighbouring nations, to put a stop to his barbarities, then is our knowledge of the law of nature and nations much more defective than we have hitherto supposed it to be.

Russia.—The coronation of the emperor Nicholas is to take place at Moscow on the 7th of July next, when his majesty will enter the 31st year of his age. All the great European powers will be represented by their ambassadors on the occasion. The duke of Devonshire, from Britain, and the duke of Ragusa, (Marmont) from France, are already on their way to Russia; and there is to be a rivalry of splendour between these two ambassadors. The expense of this rivalry—this empty pageant—would probably suffice to send Bibles and missionaries to half the unevangelized world—It is said that the Russian army is regarded with suspicion and alarm by the present Czar. He is doing all in his power to gratify and please both officers and soldiers. On the 31st of March, he reviewed the regiments of guards, consisting of about 40,000 men. That was the anniversary of the day when the allied troops entered Paris; and on the preceding evening, according to the will of the late emperor, each of the soldiers who entered the French metropolis received a silver medal, with a portrait of the emperor Alexander. From present appearances, it would seem as if there was good reason to apprehend that the Russian army may ere long resemble the prætorian guards in the decline of the Roman empire.

ASIA.

Since the publication of our last number, information has been received in this country, direct from India, that the Burmese war had been terminated advantageously to the British. The conditions of peace to which the Burmese are said to have yielded, are not given with much particularity; but appear to be in general much like those which we last month mentioned, as having been proposed by Sir Archibald Campbell, and refused by the Burman emperor—namely, a large sum of money and the cession of a considerable territory. It appears that information relative to this pacification had not reached Britain at the date of the last intelligence from thence; yet there seems sufficient reason to believe it authentick.

AFRICA.

Recent accounts from the American colony at Liberia, represent it as in a very prosperous state. The colonists are in all respects doing well. Having become too formidable to be attacked by their uncivilized neighbours, they are now cultivating friendship with them; and doing something towards breaking up the detestable slave trade in the region which adjoins the colony. We earnestly hope that this colony will shortly receive, what it certainly merits, national patronage. We observe with pleasure, that the representatives of various religious denominations have recommended the remembrance of it on the anniversary of our national independence; and we trust that liberal contributions will then be made to the funds of a society that with such commendable and persevering zeal has founded, and hitherto supported, this promising colony—destined, as we hope, to be a chief instrument in delivering our country from the curse of slavery, and of spreading the gospel of Christ our Saviour over one quarter of the earth.

AMERICA.

Colombia.—The late vice president of Colombia, General *Santander* has, to the regret of many, retired from office; and in an address to the people of Colombia he assigns as his principal reason—"the danger to liberty, resulting from the prolonged continuance in power of one, and that a military man." We know not whether this resignation of the vice president had, or had not, any connexion with a revolution which broke out at the town, or city of Valencia, about 16 miles S. W. of Caraccas, on the 29th of April. The cause of this revolution is not fully known. The superseding in his com-

mand of General Paez, a popular favourite, seems to have had a considerable influence in the unhappy occurrence—unhappy, we think, on a variety of accounts. Paez, it appears, was, on the 12th of May, declared by the Cabildo of Valencia, in conjunction with deputies from Càraccas, *Civil and Military Chief of Venezuela*, until the return of General Bolivar. But few lives have as yet been lost—in consequence, as as it would seem, of the revolution having met with no formidable opposition. A mission was to proceed without delay to General Bolivar, to request his immediate return —We hope his return will be the means of restoring peace and order; of the importance of which, new republicks are usually not sufficiently sensible. We think it not improbable that some part of the coast of Colombia will receive a visit from the Spanish fleet now at the Havanna.

BRAZILS AND BUENOS AYRES.—The war between these states continues, but as yet without any thing very decisive on either side. On the 27th of February, Admiral Brown, the commander of the Patriot squadron, summoned the commander of Monte Video to surrender; and on his refusal, a cannonade was opened on the fort, and on the Brazilian fleet, for four hours. It appears that there was hard fighting on both sides. The Patriots claim to have had the advantage in the conflict; and arrangements were making, at the date of the last accounts, for a new attack, both by land and water. Don Pedro I. has, it appears, returned to his capital.

PANAMA.—We know not why the Congress appointed to meet at this place, is so long delayed. Some representatives, it is said, arrived in the months of March and April last; and it is stated that both Britain and France have ambassadors on their way to this place. Yet the last accounts intimate that the Congress will not be formed till autumn. We believe that our own commissioners have not yet left their homes.

UNITED STATES.—The Congress of the United States adjourned on Monday, the 22d of May—The adjournment, or close of the session, was unhappily much of a piece with the disorders that had preceded it. Saturday, it is stated, was the last day of the session, on which, according to an established rule, any bill could pass either house. Yet both houses sat till daylight, on the morning of the Sabbath; and notwithstanding this profanation of the day of sacred rest, and violation, as it would seem, of their own rule, the National Intelligencer states that more than *sixty* bills, which had passed the House of Representatives, and more than *forty*, which had passed the Senate, were "irretrievably lost," for the want of a little time to complete their passage. Nay, it is made a question whether a bill which actually received the signature of the Speaker of the House of Representatives, when a quorum of the members was not present to witness the signature, is not, by that circumstance, rendered null and void. We must leave our readers to make their own remarks on these doings of their *own* representatives, and to consult their own consciences, in regard to the votes which they will give at the next election of members of Congress.

It appears that the Indian delegation of the Creek nation, which ultimately assented to the new treaty relative to the cession of all their lands in the State of Georgia, in consideration of a large sum of money to be paid by the United States, had agreed on a division of that money among themselves, and expected to receive it on the spot. The government, very properly we think, refused to accede to this arrangement; but ordered the larger part of the sum to be reserved, and disposed of agreeably to a decision to be made in a national council of the Indians, to be called as speedily as practicable.

For more than a month past, our country has been suffering by one of the severest droughts that it has ever experienced at this season of the year. Vegetation of every kind has languished, and the Indian corn, wheat and grass, have been greatly injured. In consequence of the drought, likewise, the most extensive and destructive fires have broken out, and raged through the forests of many parts of our country, destroying property to a very large amount. Within a few days past, there have been refreshing showers in some places; but the rain has not been general, nor sufficient, we believe, in any place, to supply the earth with the needed moisture. While thus the inhabitants of our highly favoured land are taught their absolute dependance on the God of Providence, it behoves us humbly to receive instruction and correction, to turn to Him that chastises us, and to beseech Him to turn his displeasure from us.

ERRATA IN OUR LAST NUMBER.

Page 198,	col. 1,	line 12	from top, for *warm* read *warmed.*
206,	2,	9	bot. for 22d read 24th.
207,	1,	4	bot. for *our very bodily frame*, read *our bodily frame itself.*
208,	1,	4	bot. for *redemption* read *adoption.*
210,	1,	29	top, dele *Herodias.*
227,	2,	4	top, between the words *and to*, insert *of such importance*, so as to read *and of such importance to*, &c.
235,	1,	18	bot. for *make* read *made.*